

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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WHEATON ILL.

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Volume XV, No. 34

FRIDAY, AUGUST 21, 1953

United States
Canada and foreign

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years \$5.00
3 years \$6.50



Jack Shuler in L.A.

350 Churches United in Greater Los Angeles Revival
With Jack Shuler Evangelistic Party; 1400 First-time Decisions Recorded; Tent Seating 6000.

The Jack Shuler Evangelistic Team was mightily used of God in the recent Greater Los Angeles United Revival! The five weeks' crusade was sponsored by more than 350 churches of the area, and negotiations were handled by Christ for Greater Los Angeles, the evangelical group which has brought revival to a dozen municipalities in the past decade. Sensing the great interest and import of the meetings, every metropolitan newspaper of the city covered the revival from start to finish!

The campaign began on Friday, May 22nd, with an all-night prayer meeting under the 6000-seat tent, and continued through a giant Victory Rally on June 29th, five weeks later. According to estimates by the *Los Angeles Ex-*

aminer, Shuler preached to aggregate crowds of 175,000 people, and 2,165 decisions were recorded in the prayer room. More than 1400 were first-time conversions, according to the records.

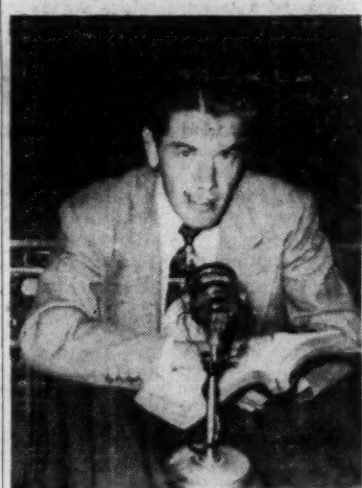
Converts included some celebrities of the Hollywood entertainment world. During the meetings, young Ronnie Morris, world's champion high school pole-vaulter, accepted Christ as Saviour. One night after an impassioned appeal for young folk to enter full-time Christian service, 122 young men and women gathered at the front of the Canvas Cathedral to dedicate their lives to the work of the ministry. Others were added to these later in the meetings.

The people who attended more than amply took care of the excitement. (Continued on page 8)

Here pictured is crowd attending Greater Los Angeles United Revival, Jack Shuler, evangelist (pictured in inset). The tent seated 6,000. There were more than 1400 first-time conversions during the five weeks' revival.

Have You Counted The Cost?

Evangelist Robert L. Sumner
504 Indiana Street, Graham, Texas



Rev. Robert L. Sumner

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. 16:26,27.

Have you ever earnestly, seriously, soberly sought to determine the true value of your soul? Have you ever considered its real worth in the light of an eternal existence either in a glorious Heaven or a terrible Hell? Just what is a soul worth?

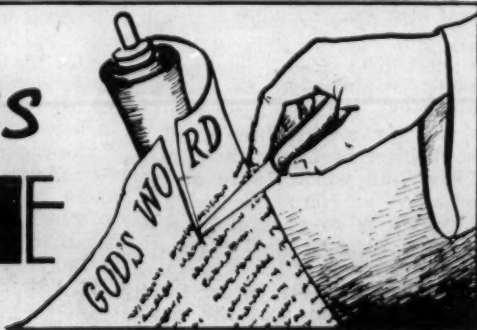
A few years ago I witnessed the futile rescue attempt to liberate beautiful, blond, three-year-old Kathy Fiscus who had fallen some 96 feet into an abandoned well at San Marino, California. Within 45 minutes after her plight became known, volunteer firemen were pumping air by hand into the narrow well and continued unceasingly for nearly 50 hours. Drillers, sand hogs, hardrock miners, engineers and others risked their lives and labored without rest until, in some instances, they dropped from utter exhaustion and

fatigue. According to one Long Beach, California, newspaper, machinery, tools, equipment and material were used which would have cost over a quarter of a million dollars, if the rescue had been conducted on a commercial basis.

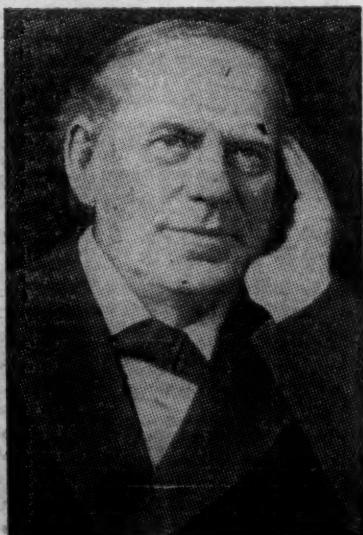
The whole world was so upset and excited it could hardly wait for news. Leading newspapers in Stockholm, London, Australia, and other major points around the globe, held their presses for last minute news of Kathy! Switchboards at newspaper offices and radio stations everywhere were jammed with calls from the moment her plight first became known. In Chicago it brought the greatest number of phone calls to that city's newspapers since the end of World War II. The *Dallas*

(Continued on page 11)

The Reckless PENKNIFE



By the late Rev. T. DeWitt Talmage, D.D.



Dr. T. DeWitt Talmage

"When Jehudi had read three or four leaves, he cut it with the penknife."—Jeremiah 36:23.

We look in upon a room in Jerusalem. Two men are there. At the table sits Baruch the scribe with a roll of parchment and an iron pen in his hand. The other man is walking the floor and is strangely agitated. There is an unearthly appearance about his countenance, and his whole frame quakes as if pressed upon by something unseen and supernal. It is Jeremiah, in the spirit of prophecy. Being too much excited to write with his own hand the words that the Almighty pours upon his mind about the destruction of Jerusalem, he dictates to Baruch the scribe. It is a seething, scalding, burning denunciation of Jehoiakim, the king,

and a prophecy of coming disasters.

Of course, Jehoiakim the king hears of the occurrence, and he sends Jehudi to obtain the parchment and read its contents.

It is winter. Jehoiakim is sitting in his comfortable winter house by a fire that glows upon the hearth, and lights up the faces of the lords, and princes, and senators who have gathered to hear the strange document. Silence is ordered. The royal circle bend forward to listen. Every eye is fixed. Jehudi unrolls the book gleaming with the words of God, and as he reads the king frowns; his eye kindles; his cheek burns; his foot comes down with thundering indignation. He snatches the book

(Continued on page 4)

A Carpenter And God

By the Editor



Mr. Christian Stokholm

Christian Stokholm is a carpenter who lives in Oak Lawn, Illinois. The other day he came out to see me and we had a blessed time of fellowship as he told me how God had led him twice back to his native Denmark to win souls, and of the wonderful results with brothers and sisters and many others saved and doors opened all over Denmark for him to teach and preach the Gospel.

Because of a deep moving of the Spirit in Denmark, and the need for Christian literature, some Christians there had asked him to see if he could get permission from me to translate my book, *Prayer*

—*Asking and Receiving*, into the Danish language, and for publication there. A leading Christian woman, an author, had been greatly blessed by this book and wanted to translate it; and a Christian magazine, I understand, has agreed to help in publishing the book in that country.

The way God blessed this Christian carpenter is so remarkable that such a fine and true story of how God can help anybody win souls who waits upon Him and is willing to follow God's leading, that I want to tell you a little about it and then I will give you

(Continued on page 7)

All About the BIBLE



Its Origin, Its Language, Its Translation, Its Canon, Its Symbols, Its Inspiration, Its Alleged Errors and Contradictions, Its Plan, Its Science, Its Rivals

Chapter 7

Bible Inspiration -- Its Nature

by Sidney Collett

It is perhaps needless to say that the Bible was not actually written by the hand of God.

On two occasions—and on two only (excluding the writing on Belshazzar's wall)—we read of the Deity writing: once in the Old Testament and once in the New; but on each occasion the writing was twofold. In the one case it was in connection with the giving of the law; in the other, in connection with an act of special grace on the part of the Lord Jesus: e.g. the Ten Commandments on the tables of stone given to Moses were, we are told, written with the finger of God (Exod. 31:18 and 32:16—see also Exod. 34:1); and in John 7:6 and 8 we read how twice over "Jesus stooped down and with his finger wrote on the ground."

But such is the heart of man, that both those writings were quickly obliterated. The tables of stone were dashed in pieces at the feet of idolatrous Israel; while the record on the Temple floor—whatever it may have been—was soon trampled upon by Pharisees and Scribes.

And although there may be a far deeper significance in these two remarkable facts than we yet see, it is possible that they may have been recorded as a solemn prophetic testimony against the treatment which the Word of God—both Old and New Testaments—was likely to receive at the hands of man, who, as the history has shown, breaks God's laws and tramples upon the gospel of His grace.

It pleased God, however, that His messages of law and grace, instead of being actually written by His own hand, should be communicated to man through the intermediary of His servants, whom He specially fitted for the sacred task. This fitting of the writers of the Bible is what is known as Inspiration.

It is, however, somewhat remarkable that, while the spirit of inspiration breathes on every page, and illumines every word of the Scriptures, as we shall hope to show, the actual word "inspiration" only occurs twice in the whole Bible—viz. Job. 32:8 and II Tim. 3:16.

As to the divine method of in-

spiration—i.e. the manner in which God communicated His thoughts and words to the writers of the Scriptures—there is really very little indeed to help us.

Let it, however, at once be said we do not believe that it partook of the nature of mechanical dictation, nor have we ever met any one who viewed inspiration in that light. Such a theory is absolutely impossible, for it is perfectly clear that the writers of whom anything at all is known, not only maintained, but strikingly betrayed, their own undoubted individuality. The stern character of Moses, the poetic nature of David, the love of John, etc., are clearly stamped upon their particular writings. So that, instead of these men being turned into mere machines, as the critics unwarrantably charge us with suggesting, their several individualities were evidently made use of by God the Holy Spirit in inspiring them to write His Book, which was intended to be read by "all sorts and conditions of men."

What then have the writers themselves to say on this subject of inspiration? Here are a few specimens:—

In the case of Moses we are told that "God spake these words" (Exod. 20:1); "And Moses wrote all the words of the Lord" (Exod. 24:4); and in repeating them to the children of Israel he was able to say, "These are the words which the Lord hath commanded" (Exod. 35:1).

David said, "The Spirit of the Lord spake by me, and His Word was in my tongue" (II. Sam. 23:2).

Isaiah said, "Hear, O heavens, and give ear, O earth, for the Lord has spoken" (Isa. 1:2).

Jeremiah said, "The Word of the Lord came unto me" (Jer. 1:4).

Ezekiel saw visions of God and wrote, "The Word of the Lord came expressly unto Ezekiel" (Ezek. 1:3).

Daniel tells us he received his message in visions (Dan. 7:1), and from the lips of Gabriel (Dan. 9:21).

Amos says he wrote "the words . . . which he saw concerning Israel," etc. (Amos 1:1).

John says what he writes is "the Revelation of Jesus Christ, which God gave unto him" (Rev. 1:1).

Now it will be observed that, although prophets and apostles have made it perfectly clear that their messages were absolutely and wholly from God—i.e. they were written under inspiration—yet none of the writers tell us just how the operation took place. Indeed, the probability is that they did not always know themselves; when Jeremiah was first inspired he seemed for the moment quite unconscious of the fact, so that God had actually to tell him—"Behold, I have put my words in thy mouth" (Jer. 1:9). The fact is, this is one of those "secret things which belong unto the Lord our God" (Deut. 29:29); and hence any attempt to define the exact nature or method of inspiration can only engender fruitless discussions, which must end in confusion. What we are told is that "holy men spake as they were moved [carried or borne along] by the Holy Ghost (II Pet. 1:21).

Inspiration—Verbal

So much has been written and said against verbal inspiration, that it is no wonder that those who have not looked carefully into the subject should have their faith somewhat shaken. Let us, therefore, now test this subject; it will bear examination, and the mere study of it will, I hope, prove both instructive and profitable.

Now, I have noticed that all, or nearly all, of those who deny verbal inspiration, argue that it is a matter of little or no importance. One writer, referring to dates and figures which he assumes to be contradictory, because he has apparently not studied them with sufficient care, actually dares to say, "The Holy Spirit who inspired the Bible knew that these little details of genealogies and battles, and such like, in the history of Israel, were not a whit more important to us than similar details in the history of England!" (*How God Inspired the Bible*, J. Paterson Smyth.)

Quite apart from the irreverence of such a gratuitous assertion as to what the Holy Spirit knew, any one who has studied the works of God in nature knows that if there is one thing that appeals to mind and heart more than another, it is the marvellous care bestowed by the Almighty upon the minutest details; and the closer the examination the more this is apparent. For instance, while the point of the finest steel needle ever made by man, looked at under a microscope, appears as coarse as a rusty poker, the sting of a common wasp—God's handiwork—is so marvellously constructed that when examined under the strongest glass, it is impossible to detect the slightest roughness or irregularity in it. Truly "His work is perfect" (Deut. 32:4).

If, therefore, perfection is carried into such amazing detail in a short-lived insect, surely we should shrink from so blasphemous a thought that the same Almighty Creator has been careless and indifferent about the details of His Word, which He has magnified above all His name (Ps. 138:2), which is to endure for ever (I Pet. 1:25), and upon which the hope of myriads of souls is based.

But what will my reader think when I tell him that the same writer, quoted above, says on the very next page, referring to these supposed discrepancies, "Perhaps they could be reconciled if we knew all the facts"? Then why does he go out of his way to shake men's faith in the Bible, by attributing inaccuracy to its records, when he acknowledges that he does not know all the facts, and is, therefore, not competent to sit in judgment upon the Book whose Divine Author did know all the facts?

On the other hand, however, those who hold that the Bible is verbally inspired, reverently recognize that this question lies at the very foundation of our faith. And "if the foundations be destroyed, what can the righteous do?" (Ps. 11:3).

In this connection the following testimonies are worth recording:—

Clement of Rome, who lived about A.D. 90, said, "The Scriptures are the true words of the Holy Ghost."

Augustine also contended for the infallible accuracy of every word of Scripture.

Professor Gausson says, "The Scriptures are given and guaranteed by God even in their very language."

Dr. Lee's *Inspiration*, page 14, says, "Matters of science and geographical details, mentioned in the Bible, are stated with infallible accuracy."

The Dean of Westminster, in an address delivered in Westminster Abbey on December 3rd, 1904, said, "If the Bible was inspired by a Divine Spirit, how could it record what did not actually take place? If an element of human misconception and mistake was to be recognized in the Bible, how could we regard it any longer as an inspired Book, or use it as an infallible guide of life?" And then, after speaking of some of the Bible difficulties, he said, "Behind and beneath the Bible, above and beyond the Bible, was the God of the Bible." Herein lies the true and only explanation of the mystery of inspiration.

Even the Roman Catholic Church—in spite of its inconsistent attitude towards the Bible—declared at the Vatican Council of 1870 that the Scriptures "contain a revelation without error. Having been written by the inspiration of the Holy Ghost, they have God for their Author." Similar language was also used at the Council of Trent.

Now, I am quite aware that the foregoing testimonies, although of great weight, are really, after all, but the expression of human opinions.

I hope, however, before closing this chapter, to be able to produce such real and tangible evidence as, with the blessing of God, will not leave my reader in any doubt.

For the moment, however, the argument stands thus. If the Bible is verbally inspired there should be—there can be—no errors in it; for God could not make a mistake. If, on the other hand, it is not fully and verbally inspired, then the assumption is that some parts are from God, while other parts are purely human; in these latter parts we should naturally expect to find errors.

In regard to the first proposition, it should never be forgotten that, in spite of all the critics have said, no error or contradiction of any kind has ever been proved to have existed in the Scriptures as originally given by God.

And as to the second proposition, we naturally ask, how much of the Bible is inspired, and how much uninspired? How are we to know? Who will come forward and draw the line between the divine and the human? Surely the thoughtful mind will recognize here the hand of the Evil One; for, while this would encourage some to play fast and loose with the Book by striking out unpalatable passages as uninspired, it would also tend to draw others towards Rome, whose priests are all too ready to act as interpreters to bewildered souls.

Now, quite apart from the direct claims which the Scriptures make to verbal inspiration, and to which we shall refer later, it is remarkable how the Holy Spirit in the New Testament gives indirect, but unanswerable, testimony to the verbal inspiration of the Bible by laying stress, not only upon the word that was used in the Old Testament, but, even upon the tense and a mere letter.

The following passages will illustrate this fact without any further quotation:—

1. Heb. 12:27. The writer of this epistle, quoting from Hag. 2:6, elaborates an important argument concerning the future judgment from the simple words, "Yet once more."

2. Luke 20:37. Here the Lord Jesus proves to the Sadducees the doctrine of the resurrection by reminding them of the tense used by God when He spoke to Moses, centuries after the patriarch had been dead—viz., that He did not say, "I was the God of Abraham, Isaac, and Jacob," but, "I am."

3. Gal. 3:16. Here the Holy Spirit, writing by the Apostle Paul, proves the necessity of simple faith in Christ apart from the works of the law, by calling attention to a single letter "s" in the Old Testament—viz., "He saith

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not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Moreover, it should be remembered that the Holy Spirit has distinctly stated, in II Tim. 3:16, that Scripture is given, not only for reproof, but also for "correction." Now let me ask the reader, how could an incorrect book be expected to correct us? and yet this is only one of many such problems raised by those who deny verbal inspiration.

Words Inspired, Not Thoughts Merely

Then, again, there are those who tell us that it was the thoughts that God inspired, not the words—leaving the writers of Scripture free to clothe those divine thoughts in their own words; so that it is, alas! not uncommon to be told from our pulpits that the Bible contains the Word of God, but is not such in its essence.

Now the remarkable thing about this is, that it is exactly the reverse of the truth. If the testimony of Scripture is to be believed, God always gave the words, but He did not always give the thoughts! This is made perfectly clear by the following passages, viz.—

I Pet. 1:10,11: "Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Here we get the distinct statement that when the prophets wrote of Christ they actually had to study the prophecies which they themselves wrote, and even then did not fully understand them—inasmuch as they were not mini-

(Continued on page 9)

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Subscription rates: \$2.50 per year, \$5 for three years. Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Office of Publication: The Sword of the Lord, 129 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley, St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.



The Steam Launch, as he was called, had been a lying, thieving, gambling good-for-nothing, a bawling drunkard and wife-beater, but he was arrested the first time he heard the Gospel. Accepting the salvation offered to "the chief of sinners," he was utterly changed—but his difficulties did not end there.

One day the Steam Launch came running to Elder Thanks in great distress, weeping and sobbing like a child. "It's no good!" he groaned tragically; "it's no good! I've got to give it all up. I've tried and tried and tried, and failed every time. Oh, my precious mother! I can never be a Christian any more. Here, take the holy books and do what you like with them. I'm going back to the Devil!"

"You are going to do nothing of the sort!" said Mr. Thanks energetically. "You've been upset a little and are talking dream-words. Come now! Tell me what the trouble is. Why can't you be a Christian any more?"

"I've got an enemy, an enemy, AN ENEMY!" shrieked the wretched Steam Launch in despair, "and whichever way I try, I can't get the better of the brute."

"Who is it?" asked the older man sympathetically. "Is it one of your old companions in vice, who wants to be revenged on you?"

"Oh, no!" replied the poor fellow in deep distress, it's nothing so soft. It's my old woman!"

"Your old woman," echoed the astonished Mr. Thanks; "why, I thought you knocked her about every day just to keep your hand in! Fancy being afraid of HER! Ai-yah! You baby!"

"So I did," retorted the Steam Launch, the light of battle gleaming once more in his eyes, "and in those days she always respected and feared me. But now the tables are turned, and SHE knocks ME about! Do you see? Why, ever since I believed this Gospel, she has never ceased cursing me at the top of her voice and calling me an 'imitation foreign devil,' so that I am the laughing-stock of all the neighbors. But now she has exceeded all limits."

"What's that? Taken a short cut (i.e., killed herself)?" queried Mr. Thanks anxiously.

"No, not THAT yet! She has gone on strike. She went to bed two days ago with the sulks, and she says she'll never get up again until I recant and have done with this Gospel business. She won't cook for me, or wash for me, or work for me, or mind the front door, or do a single thing except lie there and curse me for an 'imitation foreign devil,' at the top of her voice. What am I to do, Mr. Thanks, with a wild creature like that? I'm half afraid of her."

"Do?" said the Elder, with a sly smile; "what are you to do? Why, stand no nonsense from her. Tie her up! Tie her up! She'll be as helpless as a month-old baby then."

"Tie her up?" said the Steam Launch in amazement, his eyes nearly popping out of his head. "Tie her up! Why I thought you Gospel people were all for peace and forgiveness and turning round the other side of your face to your persecutors. I didn't realize that YOU resorted to such fierce methods."

"There is only one rope under Heaven that never breaks," replied the Elder, reaching down his Bible and turning over the pages rapidly, "and anyone who is bound with it is a prisoner for life. Never under any circumstances has this rope been known to fail. You will find it described in much detail in I Corinthians 13. Let me read it to you: 'Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things, believ-

eth all things, hopeth all things, endureth all things. Love never faileth.' Do you understand now, my friend?"

"Yes, sir," he replied with a knowing look. I think I follow your meaning, and I am deeply grateful to you for your help. I had better go off at once and get that stout rope to tie up the old lady before she becomes violent."

The Steam Launch puffed and snorted out of the house and down the main street of the east suburb, chuckling to himself as he went along, and tasting again with much relish the advice he had been given to "tie her up!"

He paused outside a meat shop to buy a long, straggly bit of fat pork, and again by some vegetable sellers to get a few savories and greens. Farther down the street he haggled for more than ten minutes with a cloth-dealer about a length of gray cloth, with a gay embroidery of flowers and twirls. Then he hurried home, pushed the door open, and without taking the slightest notice of the mutterings and mumbblings that emanated from under the bedclothes in a corner of the room concerning a certain "withered up, imitation foreign devil," he began to set about lighting a fire, carrying well water, sweeping the floor, and chopping up the pork and vegetables on the kitchen sideboard.

The old lady did not like this turn of events at all. She would have preferred her lord to answer her back roughly or even to give her a clip over the ear. But this silence was annoying and almost frightened her. Besides, what was the man doing pottering about in her kitchen so long, and what COULD he be chopping on the sideboard? Not pork, surely! It was weeks since they had tasted any meat together, although most Chinese enjoyed a "tooth-sacrifice," that is, meat for dinner, twice a month, on the first and fifteenth days.

Mrs. Steam Launch stopped bawling and sat bolt upright in bed, determined to investigate. But her husband was by her side in an instant and with a charming grin he gently, but firmly, pushed her back again.

"You dear old thing!" he said soothingly, "lie down again and rest. You're tired. I know you are. Tired out, and you need a good rest. You shall have it, too."

"Enough of this nonsense," she muttered, struggling frantically. "Let me get up to see to the dinner."

"There is no need for you to trouble yourself at all," he said blandly. "You are far too tired and must wait till the meal is ready. I'll do the cooking! I'll stoke the fire! I'll fetch the water! I'll wash the clothes! I will do everything for you, and you can just 'play lazy' for a bit. And see! when you are QUITE rested and feeling stronger, here is a length of gray cloth for a new dress. You can make it up for yourself as soon as you like."

The impossible "enemy" was being tied up! She discovered to her horror that her tongue was already tied and that she could only gurgle inarticulately. The Steam Launch returned to the chopping board and his wife lay back on the pillows, feeling dazed and helpless. But presently she disappeared altogether under the bedclothes and for five minutes there was a rustling and a heaving, as though the bed were suffering from a succession of miniature earthquakes. The old lady was hurriedly dressing in bed! Suddenly the wadded quilt was flung triumphantly back and the late occupant bounced out on to the floor fully dressed, but flushed and dishevelled.

"Now, then," she said with determination, "suppose you clear out of my kitchen! This is a woman's work and is no job for the likes of you. You can go and sit by the front door, where there is still a bit of daylight, and read

Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

EVANGELISTIC SERMONS. By Ellis A. Fuller. Broadman Press, 144 pages, \$1.75.

Brief, pointed, scholarly messages by the late president of Southern Baptist Theological Seminary. Here we have a combination of wide learning, of warm heart, of personal acquaintance with the Saviour, faith in the Scriptures as the very word of God, the need to warn men about destruction and to turn them to life and light in the Lord Jesus. While being an eminent academic administrator Dr. Fuller was pre-eminently an evangelist. The illustrations are excellently presented, and drawn from long and fruitful evangelistic ministry.

V. RAYMOND EDMAN

A HANDBOOK OF CHRISTIAN TRUTH. By Harold Lindsay and Charles J. Woodbridge. Fleming H. Revell Company, 351 pages, \$3.50.

This volume fills a long felt need in Christian literature. It is a one volume treatment of the cardinal themes of our Christian faith. Written in a plain, simple way, it teaches what the Bible says respecting our main doctrines and presents the application of Biblical principles to all areas of Christian living. It will prove to be helpful to pastors and teachers; also to leaders of conferences and institutes, as well as the individual Christian who wants to become better informed so that he may instruct the saints more perfectly.

ROBERT G. LEE

GOD'S WRATH. By Donald Grey Barnhouse. Van Kampen Press, 292 pages, \$3.00.

This is the second volume of expositions on the Epistle to the Romans. It has to do with chapters two and three of that book. It is a detailed study of that portion of Romans in which the Spirit of God is revealing the desperate need on the part of all men of the salvation which God offers us in Jesus Christ. The author draws from a wide range of reading and study, and with great clarity and conviction unfolds these most important chapters. The owner of this book will want to keep it in his study and return to it again and again.

T. ROLAND PHILIPS

SOME DOGS I HAVE KNOWN. by Robert (Bob) P. Shuler. Sword of the Lord Publishers, 142 pages, \$2.00.

I have read nothing stronger and more pertinent in the way of gospel preaching than the sermons of Bob Shuler. They are scriptural, timely, earnest, and arousing. All charged with the responsibility of spreading the gospel will find strength and inspiration in these stirring, soulful, words.

JOHN L. HILL

TREASURY OF STEWARD-SHIP ILLUSTRATIONS. by Basil Miller. The Warner Press, 192 pages, \$2.00.

I can think of nothing that would be more helpful to the average pastor than some of these illustrations. They would help him not only in his preaching, his teaching, and his money-raising, but they will help him personally by the inspiration and heart-warming they will bring to him.

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By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I. Our Best for Jesus

People are saying and writing that THE SWORD OF THE LORD is foremost first, in circulation with 90,000 copies weekly average; second, foremost in Bible teaching; third, foremost in revival emphasis; fourth, foremost in defense of the faith; fifth, foremost in great preaching; foremost in souls saved, in lives actually transformed with 520 people writing in saying they found Christ last year through the Gospel messages in THE SWORD OF THE LORD and letters of that nature continuing to come in. It is worthwhile!

It is tragedy indeed as we see some people who try to keep others from doing the work of Christ. If we really realized and believed there were a Hell and Heaven and that Jesus is the way to be saved, we would be wanting others to come in, getting under the load, and telling the story to many you and I will never reach. THE SWORD OF THE LORD is interested in reaching for Christ as many as it can. It reaches from Alaska down into South America and around the world. It goes into every state of the United States. That makes it worthy of your and my best support.

II.

At Toccoa in one message I magnified the word "GO" and several people came up asking for a copy. It was in tract form and a few hundred thousand copies distributed. I told them, "Watch THE SWORD, all good things come out in it." Here it is as follows:

"The Word of God speaks with emphasis of those unfaithful at home—"But if any provide NOT for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

God, through Ezekiel, has a similar word for His own: "Son of man, I have made thee a watchman unto the house of Israel: therefore, hear the word at my mouth, and give them warning from me."

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezekiel 3:4-11; 33:7-16.)

Jesus would have His own remember their own area and the world. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Let us be faithful! A BIG LITTLE WORD—"GO!" "And He said unto them, Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard and how shall they hear without a preacher?"

"And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel, of peace, and bring glad tidings of good things!"—Romans 10:9-15.

AND HOW SHALL THEY PREACH EXCEPT THEY BE SENT?

A big Little Word—"Go!" Let it be a hammer in our hearts—Go!

Let it be a fire in our souls—Go!

Let it be manacles to bind us to obedience—Go!

Let it pry open the door to the will—Go!

Go! A Gospel dynamic!

Go! A Divine imperative!

Go! Giving the Gospel feet!

Go! Turn the autos into Gospel chariots!

Go! Then we will stop talking of "angels' wings" and tongues will start telling His story!

We have been mastered by "Depression" and "Repression" until we have lost our holy enthusiasm!

If a boy loves a girl he will—go!

If a man loves his country and flag he will—go!

Some still "wait." "Wait," to go with Power (Luke 24:29), but—"Go!" (Acts 1:8).

Why generate electricity forever, unless it is used?

What purpose is there in plowing if one never plants?

"Go!" "Go!" The marching orders of Jesus include pastors, laymen, women, boys, girls, college faculty members, student bodies, field men, the mission secretary and all the rest!

None are left out! One by one—all together!

Is it a matter of fellowship? Jesus settles that. (Matt. 5:24). "Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Is it a matter of direction? Listen to Jesus. "But go rather to the lost sheep of the house of Israel," to those near you. (Matt. 10:6). God's angels may direct. To Philip, "Go!" Acts 8:26. The Spirit will lead. "Go near and join (glue) thyself to this chariot (Acts 8:29). "And Philip ran" (Acts 8:30). Some of us may have to "run" to catch up with our opportunities! (Continued on page 7)

4 REASONS

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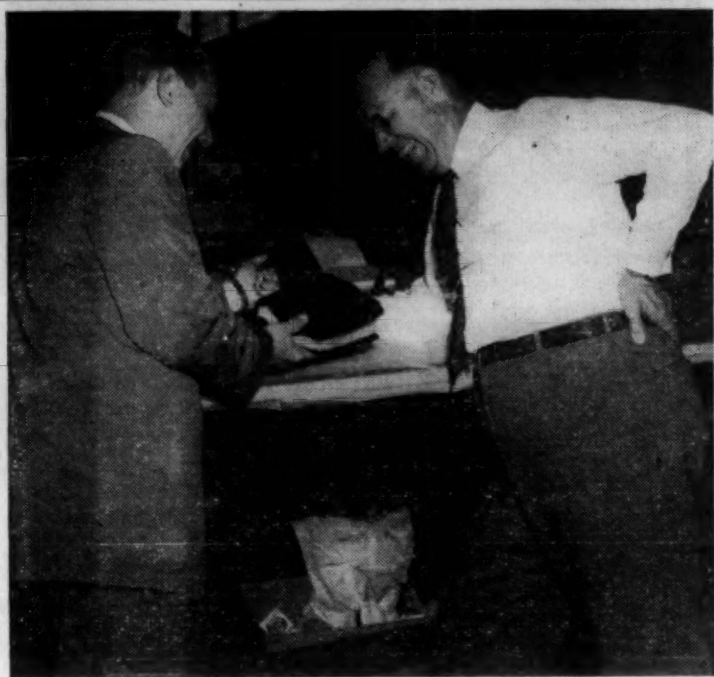
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During recent Longview, Texas, crusade, Evangelist Merv Rosell addressed the employees of the R. G. LeTourneau Co., of earth-moving equipment fame, in a plant meeting. Pictured is the evangelist (left), and Le Tourneau.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Lobo Stadium, in Longview, Texas, was the locale for a city-wide campaign, with **EVANGELIST MERV ROSELL** and party, the first city-wide campaign in fifty years. The 6,000 seat stadium was filled in the final service. The team included Hilding Halvarson, music master; Cy Jackson, coordinator; Karle Steele, artist; and Howard Skinner, pianist-organist. There were nearly one thousand recorded decisions in the campaign and many blessed concrete results

in the spiritual life of the area.

Early in July the Rosell party conducted a series of one and two day series' which took them to Albuquerque, New Mexico; Pueblo, Colorado Springs, and Denver, Colorado. August 16 the party began a campaign in Colorado Springs, Colorado, which will close September 7. In September the team opens a city-wide crusade in the Portland, Oregon, Civic Auditorium. The Portland dates are September 20 through October 4.

The Reckless Penknife

(Continued from page 1)

from Jehudi's hand, feels for his knife, crumples up the book, and goes to work, cutting it up with his penknife.

Thus God's book was permanently destroyed, and the king escaped. Was it destroyed? Did he escape? In a little while King Jehoiakim's dead body is hurled forth to blacken in the sun, and the only epitaph he ever had was that which Jeremiah wrote: "Buried with the burial of an ass"; while, to restore the book which was destroyed, Baruch again takes his seat at the table, and Jeremiah walks the floor and again dictates the terrible prophecy.

It would take more penknives than cutler ever shaped to hew into permanent destruction the Word of God. He who shoots at this eternal rock will feel the bullet rebound into his own torn and lacerated bosom. When the Almighty goes forth, armed with the thunderbolts of His power, I pity any Jehoiakim who attempts to fight Him with a penknife.

That Oriental scene has vanished, but it has been often repeated. There are thousands of Jehoiakims yet alive who cut the Word of God with their penknives, and my object in this sermon is to designate a few of them.

The Man Who Would Cut Out Small Portions of the Bible

The first man I shall mention as thus treating the Word of God is the one who receives a part of the Bible, but cuts out portions of it with his penknife and rejects them. Jehoiakim showed us much indignity toward the scroll when he cut one way as when he cut the other. You might as well behead Moses as to behead Jonah. Yes, sir, I shall take all of the Bible or none. Men laugh at us as if we were the most guillible people in the world for believing in the genuineness of the Scriptures; but there can be no doubt that the Bible, as we have it, is the same—no more, no less—as God wrote it. As to the books of the New Testament, the great writers of

the different centuries give complete catalogues of their contents. Polycarp, Ignatius, Clemens Romanus, in the first century, give a catalogue of the New Testament books; Tertulian, Justin Martyr, in the second century; Cyprian and Origen in the third century; Augustine, Jerome, and Eusebius in the fourth century. Their catalogues of the different books of the New Testament silence the suggestion that any new books could have been stealthily put in. How many books are on this stand? You say three—two Bibles and a hymn book. There are twenty men here taking a list of these books. Would it be possible for any man to come on to this platform and lay a new book on this stand and you not know it? Neither was it possible for anybody to put an additional book into this New Testament when all the Christian world was watching.

As to the books of the Old Testament, Christ sanctioned them by commending them to the Jews. If any part of the Old Testament had been uninspired, Christ would have said, "Search the Scriptures, all except that book of Jonah," or "Search the Scriptures, excepting the book of Esther." When Christ commends the canon of the Old Testament Scriptures to the people, He affirms its genuineness. There never could have been any interpolations in the Bible, for the Jews were constantly watching, and there were men whose lifetime business it was to attend to the keeping of the Scriptures unadulterated. Besides this, the Bible has always had enemies. If there had been any attempt at interpolation, Celsus in the second century, and Porphyry in the fourth century, would have proclaimed it. Yet they never even hinted at anything like a want of genuineness, although they despised the book. Far easier would it be for a man in this day to insert a long paragraph in the Farewell Address of Washington, or an entire canto in Milton's "Paradise Lost," than it would have been for any man at

Beware Secret Propaganda of Seventh-Day Adventists

From Welcome, North Carolina, a friend writes:

"Dear Brother Rice:

"I would like to have your opinion of the book, *Drama of the Ages*. This book is published by the Review and Herald Publishing Association in Washington, D. C. My friend has ordered this book. She is a Christian and the Lord Jesus Christ is dear to her soul. I have been thinking about buying one for myself. The book is to be delivered on June 20. I will appreciate your reply before the above-mentioned date. The agent who came by taking orders is to deliver several of the books published by that association. Several of my friends and neighbors have ordered different books which they publish. I had thought about getting one, but for the past few weeks the Holy Spirit has been leading me from that thought. I would like very much to have your opinion about this book. I am a child of God. I believe in the Lord Jesus Christ, and I find that every day with Jesus leading me is sweeter than the day before. He is so precious to me. I love my brothers and sisters in Christ and I don't want them to read books that are not safe to read. If this book isn't safe to read, what can I do to let my friends know about it? . . ."

The Editor's Answer

Dear Miss P—:

I am sorry to tell you that the book, *The Drama of the Ages*, is Seventh-Day Adventist propaganda and the Review and Herald Publishing Association in Washington, D.C., is one of the Seventh-Day Adventist denominational publishing houses. I am sorry your friends fell into the trap of this false cult. You ought not to take the book and you ought to advise your friends against it, in my judgment. It is part of the regular plan of this and some other false cults to deceive people and to give them Twentieth Century Bible Lessons or to get them to listen to the Voice of Prophecy broadcast or get them to buy these books promoting their false cult, by deceiving people and not letting them know the origin of the books and their purpose. I hope you will warn your friends.

In the Saviour's name, yours,
John R. Rice

any time to insert a foreign, uninspired book in the Bible.

No, sir; I shall take all of the Bible or none. A man dies, having made a will. The people who expect a part of the inheritance assemble to hear the will read. The attorney reads it until he comes to a certain passage of the will, when one of the heirs cries out, "I reject that passage." The attorney reads on, and some one else says, "I reject that passage, while I accept all of the rest of the will." The heirs go before the surrogate, and the judge decides: "You must take this will as a whole or not at all. You cannot break a part of it, and leave the rest intact."

Now I say in regard to this Will of my Father, in respect to this last Will and Testament of our Lord Jesus Christ, that if we break any part of the Will we break it all, and we lose our inheritance and go beggared through eternity.

By some shaft from Hell, let the sun be cleft in twain until, with shorn locks and dimmed eye, he stumbles his way through the heavens; but shear not this glorious old Bible of a single lock. The same infernal explosion that sent up into fragments a single book would shock the whole system of truth. Fire one house in a solid square, and into the whole block you hurl fiery destruction. Take one star from a whirling constellation, and the wheel of

GRACE NOTES

By Grace Rice MacMullen

Did you know that music is frequently used—and increasingly—in the treatment of mental disorders and nervous upsets? I have read several technical articles recently on the use of music therapy. And no wonder! The way in which music reaches the heart and touches the emotions has been well known for so long we have a trite phrase for it: "Music hath charms to soothe the savage breast." Why be surprised, then, at the vital place music has in our Christian lives! The Bible is full of it, and surely anyone with a real experience with the Lord can look back on some time of blessing and help through spiritual song.

Surely every reader of THE SWORD OF THE LORD has heard the wonderful "No One Ever Cared for Me Like Jesus"—and found comfort and help in it? Have you had the privilege of meeting Rev. Charles Weigle, who wrote it? Brother Weigle for long years has served the Lord as an evangelist, and I know many, many souls have found Christ through him, or been drawn closer to the Lord through his preaching. But I can't help but believe that the writing of this song is probably the most outstanding thing of his career, and will stand out through the years as his great contribution to the world.

There is special blessing in hearing Brother Weigle as he speaks, telling how God gave him the song in a time of such trial and sorrow as could hardly be borne. Sitting on the veranda of his home in Sebring, Florida, he was looking out over the lake one sunny morning. It seemed the song was given him by his Heavenly Father, for it came easily and naturally, as he experienced the balm and uplifting of our "God of all comfort." Words and music flowed out, as he went to the piano, expressing his faith in God and dependence on Him.

"No one else could take the sin and sorrow from me, Oh, how much He cares for me!"

So clear was the message from the Lord that the song seemed to be born a complete thing, and no revisions ever had to be made!

Recently, this grand old man celebrated a birthday. There was a moving birthday service at Tennessee Temple College, as faculty and students expressed warm and tender greetings. We join them in wishing him God's best blessings, and in gratitude for his wonderful gift to the world of good Christian music.

There's a new song by Mr. Weigle, "A Miracle of Love." I haven't yet heard it, but am eager to get a copy. You, too, may want a copy; just write to the John T. Benson Publishing Company, Nashville, Tennessee. Mr. Benson is one of our good friends, and he'll be glad to send you a copy.

Who doesn't like male quartet

fire would crush on the highway of light; and remove one orb from this constellation of Bible books that revolve in splendour about Jesus, the central Sun, and Heaven itself would shriek at the catastrophe, amid the weeping of a God!

No, sir; you shall not rob me of a single word, of a single verse, of a single chapter, of a single book of my Bible. When life, like an ocean, billows up with trouble, and death comes, and our bark is sea-smitten, with halyards cracked and white sails flying in shreds, like a maniac's gray locks in the wind, then we will want God's Word to steer us off the rocks, and shine like lighthouses through the dark channels of death, and with hands of light beckon our storm-tossed souls into the harbour.

In that last hour take from me my pillow, take away all soothing draughts, take away the faces of family and kindred, take away every helping hand and every con-

(Continued on page 5)

music? And who ever attended a male quartet rehearsal without hearing the complaint, "But that's too high for me!" "All right, then, let Bill take the melody on that line." So Bill takes the melody, but pretty soon it's too low for him! Fortunately, somebody finally decided that some special arrangements should be written for the male quartet. These days, a good book of quartet arrangements can fix you up for an hour of practice without once having those problems. Ives Music Press came along with "Male Quartet No. 2," and it's a joy to recommend it. The old favorites are many: *A Mighty Fortress*, *Battle Hymn of the Republic*, *Close to Thee*, *I Need Thee Every Hour*, *Redeemed*, *Only Trust Him*, *O For a Thousand Tongues*, and many others. Then there are some newer ones, such as *Now I Belong to Jesus* and the Spiritual, *A Little Bit More*. I'm glad the talented producers, David Ives and Richard Gerig, have included some of their own lovely songs, too. They're new, but they'll grow on you, and the poems they have set to music are all fine ones, full of spiritual meaning, by T. O. Chisholm, C. D. Meigs, and Oswald J. Smith.

Have you ever set out to memorize the words of some fine hymn? It's a good way to use spare moments, and you'll find it a blessing to have the appropriate phrase come back to help you just when you need it. There are many suitable ones; among those I've enjoyed most are *Great is Thy Faithfulness*, *More Love to Thee*, *Teach Me to Pray*, *O For a Thousand Tongues*, *How Firm a Foundation*, and *Beneath the Cross of Jesus*. Try it!

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By the Editor

Dr. Maurice Blanchard, president of the Ramapatnam Baptist Theological Seminary, in the Nellore District, South India, wrote us July 17, giving happy news in the known results of the Sword free literature fund in his district. Dr. Blanchard and his fellow workers have cooperated with us in translating, publishing and distributing the editor's booklet, "What Must I Do to Be Saved?" in the Telugu language in South India. Read his report and thank God with us.

Dr. Blanchard's Letter

Dear Dr. Rice:

In the three printings in Telugu that we have made of your booklet, "What Must I Do to Be Saved?" a total of 100,000 copies have been printed. We have in stock at present about 15,000 copies, at least 5000 of which will be required for our correspondence school students in the coming six or eight months.

The report on those who have returned the decision slip at the close of the booklet, including all previous reports, and all slips received down to July 15th, is as follows:

2050 have signed the decision accepting Christ as their Saviour, and have been enrolled in the Correspondence Course on the life of Christ.

479 have applied for admission to the Correspondence Course without signing the decision accepting Christ.

You will be glad to know that the Lord has sent us more new students for the seminary this year than were enrolled in all classes three years ago. Our total enrollment today is 72.

At the Summer School held here from May 26th to June 5th, to which 355 people came, we announced again about THE SWORD OF THE LORD, and took subscriptions at one dollar each per year, trusting that you would accept them again this year as you did last year. Not many who came to the meetings understand English well enough to really enjoy reading an English paper. But, five people wanted to receive it; and I am sending you herewith their names and addresses, with a five dollar bill enclosed. These five men are among the leaders in our Telugu Baptist Convention:

(Enclosed are the five names and addresses.)

"Yours always, for Christ's glory,

(Signed) Maurice Blanchard
The Sword Missionary and Minister Subscription Fund will add \$1 each for subscriptions for the preachers in India so they can get THE SWORD OF THE LORD for a full year.

We Must Provide Another Edition: Will You Help?

You will note that when Dr. Blanchard wrote to us only 15,000 copies of the booklet, "What Must I Do to Be Saved?" were left in print, and at least 5,000 copies will be required for correspondence school students in the next few months. That means that we should help provide for another large printing soon. Please join us in prayer that God will provide the means, the hundreds of dollars necessary.

We are particularly glad that all these new converts are being followed up with correspondence Bible lessons and encouragement in daily Christian living. We believe that much solid fruit has been reaped here. What a small price it is to pay when for about 50c investment, coupled with the loyal work of missionaries, we can get a heathen man to claim Christ and enlisted in regular study of the Bible!

We have promised \$1,100 to our missionary committee in Portugal for the final payment on the printing of a half million copies of "What Must I Do to Be Saved?" in the Portuguese language and hope to mail that check in a few days. But the free literature fund needs your help and we hope you will join us in prayer about that. Write Sword of the Lord, Wheaton, Illinois, and give for this work what God puts on your heart to give.

The Reckless Penknife

(Continued from page 4)

soling voice; alone let me die on the mountain, on a bed of rock, covered only by a sheet of embroidered frost, under the slap of the night wind, and breathing out my life on the bosom of the wild, wintry blast, rather than in that last hour take from me my Bible. Stand off, then, ye carping, clipping, meddling critics, with your penknives!

I can think only one right way in which the Bible may be divided. A minister went into a house and saw a Bible on the stand and said, "What a pity that this Bible should be so torn! you do not seem to take much care of it. Half the leaves are gone." Said the man, "This was my mother's Bible, and my brother John wanted it, and I wanted it, and we could not agree about the matter, and so we each took a half. My half has been blessed to my soul, and his half has been blessed to his soul." That is the only way that I can think of in which the Word of God may be rightfully cut with a penknife.

The Infidel Who Rejects All the Bible

The next man that I shall mention as following Jehoiakim's example is the infidel, who runs his knife through the Bible from Genesis to Revelation, and rejects everything. The hostility existing that night in that winter house among those lords and senators, exists yet. The enemies of this Book have gathered themselves into clubs and have tried to marshal on their side the chemist's laboratory, and astronomer's telescope, and geologist's pry, and

mineralogist's hammer, and ornithologist's gun; and they have ransacked the earth and the heavens to see if they could not find arguments with which to refute the Bible, and balk the church, and clip the wing of the Apocalyptic angel. With the black hulk of their pirate craft they have tried to run down this Gospel ship speeding on errands of salvation. They have tried to stab patriarch and prophet, evangelist and apostle, with Jehoiakim's penknife. They say that the Bible is a very weak book, filled with big stories and Munchausen adventures, and has no more authority than the Shaster of the Hindoo, or the Zend-Avesta of the Persian, or the Talmud of the Hebrew, or the Confucian writings of the Chinese, or the Sibylline books of the Romans, or the Koran of the Mohammedans.

Those Who Reject the Bible, Saying God in Nature Is Enough

Men strike their knife through this Book because they say that the light of nature is sufficient. Indeed! Have the fire-worshippers of India, cutting themselves with lancets until the blood spurts at every pore, found the light of nature sufficient? Has the Bornean cannibal, gnawing the roasted flesh from human bones, found the light of nature sufficient? Has the Chinese woman, with her foot cramped and deformed into a cow's hoof, found the light of nature sufficient? Could the ancients see Heaven from the heights of Ida or Olympus? No! I call upon the pagodas of superstition, the

Did Christ's Miracles Prove His Deity?

March 27, 1953

Dear Brother D—:

Thank you for your good and sensible letter.

In defence of my statement that the resurrection is the one infallible sign of Christ's deity, I call your attention to Matthew 12:39, 40 where Jesus said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." That Scripture appears to me to say that no other sign of the deity of Christ is given but His resurrection after three days.

Now, perhaps to John the Baptist the miracles had more meaning than to others, but in the passage you gave, Jesus did not say, "These miracles are the sign of my deity." No, He was answering John's question, "Art thou he that should come, or do we look for another?" (Matt. 11:3). Certainly the miracles prove that Jesus came from God. And that is exactly what Nicodemus told Jesus. "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

In John 5:36 please note that Jesus did not say that His works proved His deity. They simply proved "that the Father . . . hath sent me." He said, "And we must not add more than Jesus said. Any prophet who came from God working miracles, like Elijah, or Elisha, or Moses, or Paul, could very properly have said the same thing. Miracles proved they were from God but they did not prove deity, for many others besides Jesus have had power to work miracles.

You should not try to get away from the teaching which God Himself insists that we get. We are commanded to do the same kind of work Jesus did (John 14:12). That is not exalting men, for it is not man's plan, and the work is not to be done by human wisdom or power, but by the Holy Spirit.

In the Saviour's name, yours,
John R. Rice

Brahminic tortures, the infanticide of the Ganges, the bloody wheels of the Juggernaut, to prove that the light of nature is not sufficient.

A star is beautiful, but it pours no light into the midnight of a sinful soul. The flower is sweet, but it exudes no balm for the heart's wound. All the odours that ever floated from royal conservatory, or princely hanging gardens, give not so much sweetness as is found in one waft from this Scripture mountain of myrrh and frankincense. All the waters that ever leaped in torrent or foamed in cascade, or fell in summer shower, or hung in morning dew, gave no such coolness to the fevered soul as the smallest drop that ever flashed out from the showering fountains of this divine Book.

If you like the light of nature better than that of revelation, why do you not go and root in the ground with the Hottentot; or go ride with the Laplander behind a team of dogs; or go help the Mexican to pick cochineal; or go help the Arab to lasso the wild horse; or the Turk to hunt for gall-nuts and meerschaum? I bring China, and India, and Siberia, and Ethiopia, and Tartary, and New Holland, and Persia, and Hindostan, to prove, before all the hosts of Hell, and the armies of Heaven, and the nations of the earth, that the light of nature is not sufficient. "What must I do to be saved?" Sweltering nations have knelt at the feet of the Himalayan Mountains for ages asking that question, but the mountains made no response. Not one of the old peaks stooped down to lift a single soul on its shoulder into the heavens. Still the people cry, and still the mountains are silent—"What must I do to be

(Continued on page 6)

Television: Is it Wrong to Own a Set?

Dear Mrs. D—:

Thank you for writing me your earnest letter. I have very prayerfully gone over the matter, and I have earnestly, before this, considered the serious problem of television.

It is true that television could be, if carelessly used, a real menace to the morals and manners of Christian homes. Certainly every family should most carefully consider whether it will have strict enough supervision to keep out hurtful things, before it should decide to buy a television set for the home.

At the same time, one would have to say the same thing about a secular magazine, a daily newspaper, or even a radio.

Television in fact is just a radio, with sight added to hearing. Generally the same programs appear on television and on the radio. If it is wrong to listen to the Firestone Hour of classical music on television, it is wrong to listen to the same program on the radio. If it is wrong to see and hear a newscaster on television, then it is wrong to listen to the same man on the radio. If it is wrong to see and hear the Amos 'n Andy program on television, then it is wrong to hear the same program on the radio. One cannot pass a rule about television that does not apply equally to radio, in my judgment.

It is true that some films are shown on television, I understand, which were prepared, perhaps long ago, for the movie theatre. And the film that was wrong in the movie theatre is wrong also on television. However, there are several advantages of the television over the movies. For one thing you can tune out any program that is not acceptable. After you go to a movie and buy your ticket you cannot change the program. For one thing, no one has to put any money into the wicked commercial movie industry by having a television set. For another thing, owning a television set does not endorse with your influence the movies. A Christian family can very

strictly supervise the television just as they ought to supervise the radio and just as they ought to supervise the reading. In my own home I have laid down very strict rules about reading matter and occasionally, (not often, thank God) I have had to seize books the children have brought in and have had to tear them up and burn them. If a father and mother run their home on a Christian basis, they will have to supervise the entertainment of their children anyway.

Now I know this is a very serious problem. So every Christian should take it much to heart, and be very prayerful about it. For my part, unless I can find a clear Bible ground that condemns such means of communication, I cannot condemn them.

I do strictly condemn the commercial picture theatres. But I cannot condemn the movie picture machine. I have made several sermons on film that have been used to win many souls. The invention is not bad. But when it is perverted and wholly controlled by un-Christian and immoral people, then, of course, Christians have to leave it alone. What is true about the commercial picture show, in my judgment. It seems not to be true in the same way about owning a television set. So I cannot take sides definitely against the owning of a set. But I do say it is a serious challenge and that every Christian home ought to take it much to heart and every home should certainly safeguard their children.

In the Saviour's name, yours,
John R. Rice

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DR. FRANK WITT

Baptist Pastor
P.O. Box 245 Chattanooga, Tenn.

Dr. Bob Jones Says:

So many interesting letters from our former students are received. I am sure that there has never been any educational institution in the world that had alumni who, as a whole, are more appreciative and more loyal than the alumni of Bob Jones University. As I dictate this, I hold in my hand a letter from a couple of our graduates who live in the West. Here are some of the things they say:

"We're just two of your many 'boys and girls' that have gone out from the University who really realize now how much there is there. We know that you've read the same thing in countless letters, but again we say, 'Dr. Bob, keep it the same way.' We're sure we're praying for a school that will always give God first place, and how we thank Him for it!

"Perhaps you don't remember us personally, but my wife took a four-year course there and then we both went there for a year of post-graduate work after we were married. This past year we've been teaching in a secular high school. We didn't realize how much more Satan had taken control of youth, although we had heard you say it in chapel. No wonder Bob Jones University is an unusual school; it gets more that way all the time! People can't even imagine a place like it. We praise Him for leading us there.

"The Lord blessed us with souls in the two weeks Daily Vacation Bible School work after school was out this spring. We feel assured that the Holy Spirit worked in the lives of those who already knew Him, too. God has been so good.

"An unusually large crowd came to hear the ensemble in our home town a few weeks

ago. Later a townsman remarked to my wife's father, 'That was really something! Why don't more parents send their kids to a place like that?' He's not a Christian man, nor a church-goer. His daughter married a Catholic. Oh, that more people might not only be impressed but yield to the Christ we know, Whom to know is life eternal.

"The Lord willing, we plan to drive to Minneapolis for the banquet on Monday evening. Since this is the first one either of us have attended, we're certainly looking forward to it and seeing Dr. Bob, Jr., and old schoolmates.

"Thank you so much, Dr. Bob, for all you've taught us and for the way you've let God use you to enrich the lives of thousands. We're praying for you and Bob Jones University. Enclosed is a gift for the Student Loan Endowment Fund." (This check was for \$100.)

We hope the friends who read this letter will join us in prayer that the coming year at Bob Jones University may be what we have faith to believe it will be—the greatest and most blessed and most powerful year in the history of the school. We also trust that the Lord will lead you to help us by contributing financially to the Student Loan Endowment and Missionary Fund, because we have a number of students that are going to need financial assistance at this time, and there is a great need on the foreign mission field. We thank you for what you have done in the past. May the Lord bless you, every one.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

Fundamentalism

VS.

Modernism

The following summary of the belief of "Fundamentalists" and of "Modernists," shows the difference between their position on seven vital questions.

1. The Fundamentalist holds that the Bible is the word of God; the Modernist holds that the Bible contains the word of God.
2. The Fundamentalist holds that Jesus Christ is the Son of God in a sense in which no other is; the Modernist holds that Jesus Christ is a son of God in the sense that all men are.
3. The Fundamentalist holds that the birth of Jesus Christ was supernatural; the Modernist holds that the birth of Jesus Christ was natural.
4. The Fundamentalist holds that the death of Jesus was expiatory; the Modernist holds that

the death of Jesus Christ was exemplary.

5. The Fundamentalist holds that man is the product of special creation; the Modernist holds that man is the product of evolution.

6. The Fundamentalist holds that man is a sinner, fallen from original righteousness and apart from God's redeeming grace, hopelessly lost; the Modernist holds that man is the unfortunate victim of environment, but through self-culture can make good.

7. The Fundamentalist holds that man is justified by faith in the atoning Blood of Christ. Result, supernatural regeneration from above. The Modernist holds that man is justified by works in following Christ's example. Result, natural development from within.

Gospel Truths, June, 53

The Reckless Penknife

(Continued from page 5)

saved?" Nations, in blindness and death, have knelt on the beach of the Persian Gulf, and Bengal Bay, and Caspian Sea, moaning out that question, but there was nothing in all the tumbling surf that responded. The winds mocked, and the waves spit their spray into the face of the dying nations. And so the cry went round the world, but the desert spoke not, and the Alps were silent, and the stars were dumb, and all the caverns, and hills, and seas but echoed back the dismal cry, "What must I do to be saved?" The light of nature is not sufficient.

Those Who Say the Bible Is Cruel and Indecent

Infidels strike their penknife through this Book because they say that it is *cruel and indecent*. There are things in Ezekiel and Solomon's Songs that they don't want read in their families. Ah! if the Bible is so pernicious, just show me somebody that has been spoiled by it. A thousand dollar reward if you will show me a man who has been made cruel, or obscene, or reckless by the Bible. While you are trying in vain to pick out such a one, I will show you five hundred men in this audience who have by it been tamed out of rudeness, and

lifted up out of sin, and enriched with innumerable virtues.

Some Men Penknife the Bible Because of Unexplained Mysteries

Again, they strike their penknife through this Bible because it is so full of *unexpressed mysteries*. What! will you not believe anything you cannot explain? Have you fingernails? You say, "Yes." Explain why, on the tip of your finger, there comes a nail. You cannot tell me. You believe in the law of gravitation; explain it, if you can. I can ask you a hundred questions about your eyes, about your ears, about your face, about your feet, that you cannot answer, yet you find fault that I cannot answer all the questions you may ask about the Bible. I would not give a farthing for the Bible if I could understand everything in it. I would know that the heights and depths of God's truth were not very great if, with my poor finite mind, I could reach everything.

A plain farmer said to a sceptic, "The mysteries of the Bible do not bother me. I read the Bible as I eat fish. In eating fish, when I come across the bone, I do not try to swallow it, but I lay it on one side. When, in reading the prophecies, I come across that

which is inexplicable, I say, 'There is a bone,' and I lay it on one side. When I find something in a doctrine that staggers my reason, I say, 'That is a bone,' and I lay it on one side.' Alas! my friends, that men should choke themselves to death with bones of mystery, when there is so much meat in this Bible on which the soul may get strong for eternity.

Some Reject the Bible As A Provincial Book

Again the infidel strikes his penknife through this book because he says, *if it were God's book, the whole world would have it*. He says that it is not to be supposed that if God had anything to say to the world, He would say it only to the small part of the human race who actually possess the Bible. To this I reply that the fact that only a part of the race receives anything is no ground for believing that God did not bestow it.

Who made oranges and bananas? You say, God, I ask, How can that be, when thousands of our race never saw an orange or a banana? If God were going to give such things, why did He not give them to all? The argument that the giving of the Bible to a part of the race would imply a wicked partiality on the part of God, and consequently that He did not give it at all, would prove that He did not give oranges and bananas to the people of the tropics for that would be partiality. The fact is that God has a right to do as He pleases, and He is constantly partial in a thousand things. He gives us a pleasant climate while He gives earthquakes and tornados to Mexico. He gives incomputable harvests of wheat to Sicily, but scant berries and polar bears, and the ungainly walrus to the Arctic inhabitants. He gives you two feet, to another eyes, and to another none. To you He gives perpetual health, to another man coughing consumption, or piercing pleurisy, or stinging gout, or fiery erysipelas. He does not treat us all alike. If all the human race had the same climate, the same harvests, the same health, the same advantages, then you might by analogy, argue that if He gave a Bible to all, He would give it to the whole race at the same time.

If you say to me that the Bible is now in the possession of only a small part of the human family is proof that He did not send the Bible, then I say that the fact that only a part of the world has peaches and apples proves that God never made peaches and apples; and the fact that a part of the world has a mild, sunny climate, proves conclusively that God does not make the climate. Indeed, I will carry on your argument until I can prove that God made nothing at all; for there is not one single physical or intellectual blessing that we possess that has not been denied some one else.

No! no! Because God, in His sovereign mercy, has given us a book that some others do not possess, let us not be so ungrateful as to reject it—blowing out our own lantern because other people have not a light; rending off the splinters from our broken bone because other people have not been able to get a bandage; dashing our own ship on a rock because other vessels have not a compass; cutting up our own Bible with a penknife because other people have not a revelation.

Some Penknife the Bible By Comparing It to Human Books

Again the infidel strikes his penknife through this Book by saying, "You have no right to make the Bible so prominent because there are other books that have in them great beauty and value." There are grand things in books professing no more than human intelligence. The heathen Bible of the Persians says, "The heavens are a point from the pen of God's perfection." "The world is a bud from the bower of His beauty." "The sun is a spark from the light of His wisdom." "The sky is a bubble on the sea of His power." Beautiful! Beautiful!

Confucius taught kindness to enemies; the Shaster has great affluence of imagery; the Veda of the Brahmins has ennobling sentiments; but what have you



EVANGELIST

Mervin Rosell
presents
**THIS WEEK'S
ILLUSTRATIONS
and QUOTES**

"JUDGE NOT THY FRIEND UNTIL THOU STANDEST IN HIS PLACE."

—RABBI HILLEL

FIRE FROM HEAVEN

The only survival of a wreck was thrown on an uninhabited island. In a few days he managed to build himself a hut in which he placed the little that he had saved from the wreck.

Daily he prayed to God for deliverance and anxiously scanned the horizon each day to hail any passing ship.

One day, on returning from a hunt for food he was horrified to find his hut in flames; all he had was gone up in smoke. He decided God had forsaken him.

Shortly he saw a ship steaming to his rescue. "We saw your smoke signal," said the captain, "or we would never have known there was anyone here."

"OUR HEAVENLY FATHER NEVER TAKES ANYTHING FROM HIS CHILDREN UNLESS HE MEANS TO GIVE THEM SOMETHING BETTER."

—GEORGE MUELLER

TRUSTING

An English girl of twelve, hospitably taken in by a Boston family and sent by them to one of the most select schools in that select city, was required, in common with the rest of her class, to produce an essay on the most exciting thing that had happened to the writer in 1940. At the end of the period her paper was still blank. Explanation: nothing exciting had happened to her. But, it was pointed out, she had left England after the bombing started, and had crossed the Atlantic in the midst of the submarine war. But it was no good. No, there was nothing to write; nothing had happened; the sea had been calm all the way, and the British Navy was there. So there could be no essay.

—Spectator, London

(These illustrations are chosen from Dr. Mervin Rosell's new book, *DRIFTWOOD*—gathered for you who want to build a house of TRUTH—with clean sea-washed boards of logic and illustrations. Price, paper binding, \$1. Sword of the Lord Publishers, Wheaton, Illinois.)

proved by all this? Simply that the Author of the Bible was as wise as all the great men who have ever lived put together; because, after you have gone through all lands, and all ages, and all literatures, and after you have heaped everything excellent together and boiled it down, you have found in all that realm of the ages but a portion of the wisdom that you find in this one book.

The fact is that all the jar of Hell's battering-rams against this buttress of truth only proves the strength of the wall. All of the fleets of perdition have come sailing against this craft, managed by a few fishermen; but it has proved an iron-clad, able to sink with a few strokes the armaments of infidelity. One little Kearsarge thundering to darkness and hell a thousand flaunting Alabamas.

Let Voltaire come on with his acute philosophy; and Hume with his scholarship; and Chesterfield with his polished insinuations; and Gibbon with his one-sided historical statements; and Shaftesbury with his sarcasm; and Hobbes with his subtlety; and Bolunt and Bolingbroke with their armed hostility—yea, come on Platonic philosophers, and German infidels, and Boston transcendentalists, and all the helmeted sons of darkness—I charge upon you with a regiment of mountain shepherds and Galilee fishermen. Forward, ye inspired men, to the strife! Steady! Take aim! Fire! Their ranks waver! They break! They fly! Victory, through our Lord Jesus Christ!

I want no better proof of the divinity of this Book than the fact that it has withstood this mighty and continuous attack and come down to us without a chapter effaced, or a parable riddled, or a miracle injured, or a promise scarred. No other book could have lived an hour in such a sea; no other book could have stood under such cross-fire. This Book today is foremost. In philosophy, it is honoured above the works of Descartes, Bacon, Aristotle and Socrates. In history, it wins more respect than Herodotus, Thucydides, and Xenophon. In poetry, it outshines the *Iliad* and *Odyssey*, the *Inferno*, the *Divina Commedia*, and *Paradise Lost*. It has been published in more than

two hundred languages. The earth quakes with the quick revolution of its printing press. The best art has come to the illustration of its pages, to the adornment of its lids, to the setting of its type. Its scenes of glory and promise blossom on every wall, and thrill through the music of the oratorio and orchestra.

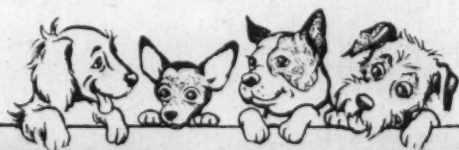
If infidelity is as successful in the next fifty years, in its war against the Bible, as it has been in the past fifty, the year 1950 will see the Bible in the possession of every man on earth who has a hand to hold it. One wave of this Book above the throne of tyranny, and they shall fall; above the temples of superstition, and they shall crumble; above the wilderness, and it shall bloom like the garden of the Lord. Thou, Prince of Books, we hail thee to thy coronation! the wheeling earth thy chariot! the bending sky thy triumphal arch! the great heavens one star-studded cloud striped banner!

Make the application of the subject yourselves. I have preached it that I might show you that we who believe in the Bible are not so verdant as people suppose. Since we have a great many stout reasons for believing it. I have tried, by my remarks, to raise the Book higher in your estimation. Take it into your heart! Take it into your house! Take it into your shop! Though you may seem to get along quite well without this Book in your days of prosperity, there will come a time to us all when our only consolation will be this Blessed Gospel!

A blind girl had been in the habit of reading her Bible by means of the raised letters, but after working in a factory, the tips of her fingers became so callous that she could no more by her hands read the precious promises. In her sorrow she took the Bible and said, "Farewell, my dear Bible. You have been the joy of my heart!" Then she kissed it and as she did so she felt with her mouth the letters, "The Gospel according to St. Mark." "Thank God!" she said. "If I cannot read by my fingers, I can read with my lips."

Oh! in that last hour when the world goes away from our grasp, press this precious Gospel to our

(Continued on page 7)



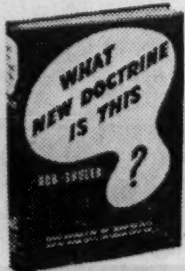
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The Reckless Penknife

(Continued from page 6)

lips, that in that dying kiss, we may taste the sweetness of that promise, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

How precious is the Book divine,
By inspiration given.

Bright as a lamp its doctrines
shine,
To guide our souls to Heaven.

This lamp through all the tedious
night
Of life shall guide our way.
Till we behold the clearer light
Of an eternal day.

Preaching, Power and Promotion

(Continued from page 3)

Is it a matter of discouragement? "Jesus answered and said unto them, go and shew John those things which ye do hear and see" (Matt. 11:4). Some people try to "put heart" into you. Jesus is in that business. He is the Great Encourager! Other people try to "take the heart" out of you. The Devil is in that business. Job, chapters 1 and 2. Christian! Let him have that business.

Is it a matter of time? "And go quickly and tell his disciples that He is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him; lo I have told you" (Matt. 28:7). "Now is the accepted time. . . . Now is the day of salvation" (I Cor. 6:2). We are told 150,000 people are born a day around the world. And 100,000 die daily—multitudes without Christ. Yet our feet drag in taking His Gospel to them!

If one has good news he delights in telling it. The following word in fine humor comes from a home that has blessed the Southland. The young preacher asked his sweetheart that all important question of lovers. Receiving an affirmative reply the ring was soon placed upon the finger. She ran for her "bonnet." "Where are you going?" "To show the ring to my friends!"

"All the world loves a lover." Yes, and lovers of the Lord Jesus Christ continue to find appreciative listeners!

Is it a matter of scope and pow-

er? "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them" (Matt. 28:16-20).

And when they saw Him they worshipped him but some doubted. And Jesus came and spake unto them, saying, All Power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;

Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Amen.

Does it mean me? "GO YE into all the world, and preach the gospel to every creature." "Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God."

We have that frequent visitor about our churches, Alibi Ike, by name.

"There is enough to do at home." Go!

"What of Palestine?" Go!

"What of Europe?" Go!

"What of lost motion and cost?" (Read Matt. 13) Go!

We are not told it will be easy. We are not told there will be no criticism. (Read Matt. 10).

Just how much do we love a lost world? How much do we love lost souls? Do we believe in Heaven and Hell? Do we love Jesus? Will we obey Him?

III.

Some years ago I was to preach in one of the largest churches of Shanghai, China. I was of necessity to speak through an interpreter, as I cannot read a laundry list in Chinese. A school man was selected for this task. God put it in my mind and upon my heart to speak on the theme, "The Bible as the Word of God." My interpreter asked for a preview with me. I suppose he wanted to get acquainted with my manner of speaking, and probably at the same time to be sure my message was right. When we were through he quietly observed, "This message is very badly needed in China at this particular time." Little did he, I, or anyone else realize how very badly that message was needed right then in China.

It is a certain thing that many of us today do not realize how very badly that message, "The Bible as the Word of God," is needed in our America, and around the world. It is as badly needed here as anywhere.

Oh, the sin of those who deliberately, laughingly, cynically, seek to destroy faith in the Word of God.

"Have faith in God," Jesus preached in Mark 11:22. Jesus and the Word are identified in John 1. "For the Word of God is quick and powerful, and sharper than any two-edged sword," the Holy Spirit declares in Hebrews 4:12.

"Preach the word," Paul charges a young minister, and all ministers in II Timothy 4:2.

We are not to spend our time on current topics, vain philosophies, book reviews, doubtful disputations, passing politics, but we are to "preach Christ and Him crucified." Why was He crucified? Who crucified Him? How was He

Wesley And Calvinism

From the writings of Charles Simeon, published more than a hundred years ago, I have found a delightful and helpful story readers should like.

Simeon himself was a Church of England man and declared that he was neither a Calvinist nor an Arminian. He insisted that both could get together if they would leave off following systems of theology by men, and take the simple Word of God.

At the time mentioned, the beloved John Wesley, Arminian leader mentioned, so devoutly followed the system of theology established by Arminius, that he called his magazine *The Arminian*. The Arminians insisted that one who is saved may fall away and become lost. The Calvinists insisted that those who are saved are changed, are kept by the power of God unto salvation.

Now read the story by Rev. Charles Simeon as given in the preface of his great set of books, *Horae Homileticae*.

"A circumstance within the Author's knowledge reflects so much light upon this subject, that he trusts he shall be pardoned for relating it.

"A young Minister, about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom; and, wishing to improve the occasion to the uttermost, he addressed him nearly in the following words: 'Sir, I understand that you are called an Arminian; and I have been sometimes called a Calvinist; and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission I will ask you a few questions, not from impertinent curiosity, but for real instruction.' Permission being very readily and kindly granted, the young Minister proceeded to ask, 'Pray, Sir, do you feel yourself a depraved creature, so depraved, that you would never have thought of turning unto God, if God had not first put it into your heart?'

"'Yes,' says the veteran, 'I do indeed.'—'And do you utterly despair of recommending yourself to God by any thing that you can do; and look for salvation solely through the blood and righteousness of Christ?'

"'Yes, solely through Christ.'—'But, Sir, supposing you were first saved by Christ, are you not somehow or other to save yourself afterwards by your own works?'

"'No; I must be saved by Christ from first to last.'—'Allowing then that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?'

"'No.'—'When then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?'

"'Yes; altogether.'—'And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?'

"'Yes; I have no hope, but in him.'—'Then, Sir, with your leave, I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance: it is, in substance, all that I hold, and as I hold it; and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.'

"The Arminian leader was so pleased with the conversation, that he made particular mention of it in his journals; and notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death."

crucified? When was He crucified? What does His crucifixion mean to (1) the lost, (2) those who crucified Him, and (3) the saved? Where was He crucified? Luke 23. John 19. Matthew 27. Mark 15. Isaiah 53. Psalm 22.

A Carpenter and God

(Continued from page 1)

his own words.

Christian Stokholm was born in Denmark. There was a big family and at ten years old he was hired out to work as a farm worker, and then later as a cabinet-maker's apprentice. His mother was evidently a Christian, a devoted good woman who loved the Lord, and on her deathbed in 1928 she was very happy. Her last words were, "Can't you see the angels coming to get me?" She often talked to people about Jesus, but some way did not know to take the Scriptures and show her children and others how to trust Christ. The state Lutheran church, Mr. Stokholm says, does not make the Gospel clear. The lad was deeply concerned about his soul from time to time. He wanted to be saved, and people told him to be good, to go to church and things would work out all right. No one told him how to trust Christ for salvation. At last, after deep movements of the Spirit upon his heart, and after he had tried and tried to be good, he came to the conclusion that he never could be saved. He simply could not be good enough. Of course no one else can be good unless God puts goodness in the heart and helps one.

Still in his teen age, he gave up hope of being a Christian. Then with his uncle he came to America. Here he went for some years in the carpenter's trade, married, but was still unsaved. At last a good electrician he knew told him where there was a Gospel church. They went to the little tabernacle and were saved. Later he went to Moody Church in Chicago. Still later he took evening courses in

Moody Bible Institute, specially studying the Book of Romans. Now he was clear on the plan of salvation. He began to be burdened about sinners, and he began to read *THE SWORD OF THE LORD* regularly. He heard me in revival services sponsored by the Chicago Christian Business Men's Committee, in a theatre.

A Carpenter Borrows \$2,000 to Go to Denmark to Win Souls!!

Now let Brother Stokholm tell the story further in his own words.

"During all these years we had often prayed that God would make it possible for us to make a trip home to Denmark. Now finally I come to the part that would interest you. We felt quite discouraged and in a sort of a joke I said to my wife, 'Let's go to Denmark.' Of course she answered me back, 'How can we go to Denmark without money?' But we kept thinking about it and praying. We had a small mortgage on the house, and I suggested that maybe we could get a bigger one. We tried at the local bank, but no, they would not loan us any (Continued on page 8)

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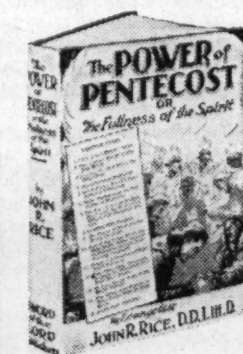
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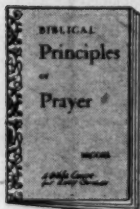
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A Carpenter and God

(Continued from page 7)

more on the house. I was thinking about going back to Chicago; and one afternoon we were sitting talking together in our parlor. It was a cold winter afternoon in January, 1948, I believe. My little boy, Paul, came running in with the mail. Among it was *THE SWORD OF THE LORD*, and on the front page with big letters was a message entitled, "Your Responsibilities Toward Your Brothers," where Dr. Rice, in his wonderful way, showed from Scripture how great men of God had first sought out their brothers. I read it first and said nothing, but was much impressed. Then I handed it to my wife and asked her to read it. After that I asked what she thought now (and, by the way, she has always been a great lover of your books). We both felt that it was a direct answer to our question.

"We prayed some more, and then I went to St. Paul to a Christian real estate man and told him my case. He took me to his bank, and they gave us another \$2,000 loan on the house. What was more, he had a Christian man in the office working for him who had just come back from the state of Washington and needed a place for his family to live in right away until he could get himself a place. So we rented him our place until such a time that we should return. What a wonderful Lord we have!

"On the way over we had a wonderful privilege of speaking on the boat three times as there was no preacher along and it was Easter week. It was the big boat Batory (the Polish Liner, Ed.), and many heard the Word. We thought we had a lot of tracts along but almost all went on the boat. They came right up and got them.

"When we got to Denmark (there is much too much to tell), my brothers and sister mostly resented me at first because I would not even take a drink of wine with them, which they knew that even many preachers did. My father and stepmother thought it was terrible that we had been baptized again and that our children had not been baptized as babies. I was almost beginning to wonder if I should compromise a little because they did not even seem to like me to come, and it was not easy.

"But we prayed and decided we would not compromise with the world. Then my first brother got wonderfully saved and began to tell everybody about it; and a couple of days afterward, his wife got saved. Then my sister, who had been a nominal Christian, got full assurance; then another brother who had been a drunkard for twenty years, and they had tried everything to get him away from the drink, cures and all. But Jesus did it. Then another sister, and last my youngest brother.

"Then we began to hold meetings in their homes and many others got saved.

"But two of my brothers had a hard time as their wives did not get saved and were very hard against them, especially when my brother Jens and his wife got baptized in a Baptist church. They

thought that was terrible; and my father and mother thought it was to deny God. So did many others."

God Provides for the Carpenter's Second Soul-Winning Trip Back to Denmark

Brother Christian Stokholm came back to the United States after seven months in Denmark. Now hear him tell how God led him back for ten and a half months more in Denmark with wonderful soul-winning results. Again we give Brother Stokholm's own words.

"We were home for seven months and came back in November, but I was very sorry to leave them as I felt they had no one really to teach them, and they also wanted me to stay. After we came back, I came to Chicago to look for work early in the spring of 1949. All the time we wrote many letters to Denmark, and the longing to go back got stronger all the time. That summer you had a series of meetings in Cedar Lake, talking especially on the fullness of the Holy Spirit. I came out in the evenings for some of the meetings; and one night at the prayer meeting, which was late at night, I told some of my experience and asked you to pray for God to give me wisdom about what to do about the future, and you did pray for me there.

"After that I promised God that if He would supply my needs for my family here and my trip to go again, I would; from then on I knew that I would go back, but just when I did not know. When I finally got my family to Chicago from Minnesota, there was not much money left and my wife had been sick, and she did not like to think of going back.

"However, in the next two years God prospered me in a way in which I had never before experienced, and in August, 1951, we had moved into a new home in Oak Lawn and I terminated my business and went back to Denmark where I stayed for ten and one-half months; and the Lord did wonderful things.

"We had two Bible classes in Copenhagen, teaching the Book of Romans from notes obtained while going to school at Moody's. Many doors were opened to us all over Denmark, and there was hardly a day there was not a meeting, and sometimes several a day, and many precious souls were saved.

"Our greatest joy is to see them growing in the knowledge of God and winning other precious souls to the Saviour.

"My dear sister, who had gotten baptized before I came back in 1951, had been subjected to terrible opposition because of her decision; and it looked like she might miss her home. But it turned out the other way; and several of those who were so terribly opposed have been won to the Lord and wonderfully saved. Many of her neighbors have been saved and baptized; one who lives directly across from her by name Marie and her husband, Egom Kunerich. She was first contacted by a tract. And, by the way, she can both read and write English. I will ask her to write you a letter some day. She has already won many to Christ—only a little more than one year old.

"The lady whose letter I read to you is Mrs. Ellen Jensen. She is an author, and she is the one who is translating the book on *Prayer*. I am going to ask her to write you, too, some time.

"My other two brothers have also been baptized and are real soul winners. Their wives also have accepted Jesus as their Saviour: that happened in the fall of 1951."

"I hope in the future we shall get many more of *THE SWORD OF THE LORD* to those who can read English in Denmark, also many of your good books, and that others also can be translated.

"After we get some more over there, may I be so bold as to ask you to write something very plain on baptism in there, as the Lord leads? We will continue to pray for you and yours. Pray for us.

"Your brother in the Lord Jesus Christ,"

(Signed) Christian Stokholm

Jack Shuler in L. A.

(Continued from page 1)

penses of the Crusade through the nightly offerings. In fact, a handsome surplus was turned over to *Christ for Greater Los Angeles*, to aid in setting up future campaigns for the fast-growing Los Angeles populace.

The Shuler team is currently

You, Too, Can Win Souls

My heart was greatly blessed by the testimony of Christian Stokholm. He sat in my office, and we rejoiced together over the way God had led him into the wonderful soul-winning business. He has not had much education. He had no training in Christian work except a few evening classes in Moody Bible Institute. But he loves the Lord. He prays and expects God to answer his prayers. He steps out by faith and tries. And God has used him to the salvation of many souls and to the starting of revival movement in his native country, Denmark.

I am so glad that we at the *Sword of the Lord* have had a little part in encouraging this brother and spreading Gospel literature. God has let us help by teaching people they can be filled with the Spirit and have power to win souls, and this dear man proves that that is true.

Do you have unsaved loved ones? If you had the power of God upon you and if you were willing to pay the necessary price, you could win them. Why not take heart by the example of Christian Stokholm and set out to win your loved ones and your neighbors!

Let us pray for the revival ministry begun in Denmark through this carpenter who came to the United States and then went back to win his family and loved ones, who had not been won through the State-supported Lutheran church which they attended.

You, too, can help start revivals by spreading *THE SWORD OF THE LORD* and the booklet, "What Must I Do to Be Saved?" and other revival literature.

Since the above was written, we have received a thrilling letter which you will want to read.

A Letter From Denmark

From Denmark we received a letter dated February 26, from Miss Ellen Jensen, well-known Christian author who has translated my book *Prayer: Asking and Receiving* into the Danish language. Here is her letter.

"Dear Sir:

"Greetings in the name of Jesus. Just a few words to thank you for your book: *Prayer: Asking and Receiving* sent to me from Mr. Stokholm, Oak Lawn, Illinois. I am not able to tell you what a wonderful help it has been to me. I have never read a book which has given me so much blessing. It has humbled me, and inspired me too. I have just finished the translation into Danish, indeed a blessed work! I can say I have gone through the book on my knees. I hope you are able to understand my meaning. I am not clever in writing English, but I can read and understand it pretty well.

"In the Christian paper: *Kirkeblokken* we have had some chapters from the book published, and many people have already told us that they have been blessed through these chapters and they are longing for the whole book. The editor of *Kirkeblokken* is Mrs. C. Rinager.

"May I tell you, dear Mr. Rice, that I am praying every day for you, for your work and for America. May God's richest blessing rest upon you and your home and service.

"Yours in the Lord,"

(Signed) Ellen Jensen

Now the Book Is Printed in Danish

This lovely story of a carpenter and God continues. Now we have received a printed copy of the editor's book, *Prayer-Asking and Receiving*, as published in Danish. Will you help us pray that this great work may continue in Denmark and pray that God will raise up other partners to spread Christian literature and carry the revival fire?

engaged in an inter-church revival at Helena, Montana, where no united effort for Christ had been attempted in more than forty years! The entire budget for the Helena Campaign has already been met in the first nine days,

and over a hundred have accepted Christ in the Catholic dominated capitol city! Pray for Shuler and his boys as they continue preaching the Gospel in this very difficult place!

The Shuler Team was scheduled to open in Great Falls, Montana, on August 9th, with the support of all the evangelical churches of the area.

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What's Wrong with Gambling? by Evangelist James V. Lamb. Five strong chapters on the evils of gambling. Statistics; Scriptures; shows heartbreak sure to come. Usually 50, this month 40c.

The Christian and the Liquor Traffic by Dr. Sam Morris. A sledge-hammer message giving the Bible reasons, the scientific, practical, and moral reasons against liquor. Factual, strong, impassioned. 56 pages, usually 50c. Cut, during August, to 40c.

What's Wrong with the Dance? by Dr. Rice. An honest, striking, frank book, Scriptural and detailed. Shows exactly why the dance is impure and dangerous. Price cut from 35c to 28c during August only.

What Is Wrong with the Movies? by Dr. Rice. A relentless indictment, scientific survey, gives direct results of movies, shows how movies lead directly to crime and immorality. 125 pages, usually 60c, during August 48c.

The Resurrection of Jesus Christ, by Dr. Rice. Shows in seven ways how the resurrection of Jesus is the very heart of the Christian religion. Many, many proofs of His literal resurrection. Regular price, 50c. During August only 40c.

Seven Secrets of a Happy, Prosperous Christian Life, by Dr. Rice. Assurance of Salvation, Baptism, Church Membership, The Bible, Prayer, Giving, Soul Winning are the secrets that will settle doubts for many young Christians. 64 pages, usually 50c. Now 40c.

Bible Facts About Heaven. 216,000 copies of this comforting book by Dr. Rice now in print! Will comfort the bereaved, show the lost the way to Heaven, and teach Christians. Sparkling cover, lovely for gifts. Regular price, 50c. Now 40c.

Vest Pocket Companion for Christian Workers, Scriptures compiled by R. A. Torrey, to meet every need, problem, and excuse one may encounter in soul winning. 118 pages to help you win souls. Usually 35c. This month only 28c.

Speaking with Tongues. A careful, brotherly Bible study of this subject will help to prepare many to seek and find the fullness of God's Holy Spirit. Without fanaticism, discusses carefully many Scriptures. Regular price 50c, during August 40c.

Bible Baptism, by Dr. Rice. The historical background, spiritual meaning, and the Scriptural teaching of Baptism. Discusses infant baptism, whether baptism is essential to salvation, etc. One of the most complete books available on this subject. Regular price 50c. This month only 40c.

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All About The Bible

(Continued from page 2)

stern to themselves, but unto us (1 Pet. 1:12).

Again, Dan. 12:8 and 9: "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end."

Here we find Daniel writing words given him by divine inspiration which he could not understand!

Moreover, what could the psalmist have understood about the parting of the garments (Ps. 22:18), or the piercing of the hands and feet (Ps. 22:16)? Now, consider the remarkable detail of these predictions, and then imagine the awful blunders that must have occurred, had the wording of such mysterious prophecies been left to the writer's choice—especially when we remember that death by crucifixion was not a Jewish practice at all, but Roman, and in its earliest form was not accomplished by piercing the hands and feet, but by tying with ropes.

There are no less than 333 prophecies in the Old Testament which centre in the person of the Messiah—every one of which, relating to His earthly life, has been fulfilled to the letter. But what a shameful exhibition of human ignorance would have been revealed, had any one of these prophecies not been compassed by verbal inspiration!

Or take the account of the creation. If Moses had been left to write those early chapters of Genesis in his own words, instead of the existing account—marvellous alike for its brevity, comprehensiveness, and scientific accuracy, what a mass of hopeless confusion must have been the result! as witness the Chaldean Legends for example (see first chapter).

Or, again, if John had been left to write in his own words the account of the things which must be hereafter, who could profitably have studied those mysterious visions?

According to some modern uninspired prophets the late King Edward VII, who lived and reigned till 1910, ought to have died in 1902; and the world should have come to an end about half a dozen times during the last thirty years!

There was one man—Balaam—who, while under inspiration, made repeated attempts to speak his own words for the sake of reward (Jude 11), but found it an absolute impossibility (Joshua 24:10), and had to make this remarkable confession: "Have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak" (Num. 22:38).

Three Witnesses to Inspiration

Notwithstanding all that has been said, we readily admit that there are passages in the Bible that we can neither understand nor explain. In other words, there are depths in God's Book that the mind of man cannot fathom. In Isa. 7:14 we read, "A virgin shall conceive and bear a son." It is needless to point out that upon no physical or scientific grounds whatever can such a statement be understood. Mere human wisdom would inevitably write it down as a palpable mistake. Indeed, it must have staggered the most reverent students of prophecy for seven hundred years. And yet in God's own time it was verified to the letter (Luke 1:26-31).

Or, again, how could the Second Person in the Trinity (who, as God, was unapproachable by death) die—the essential value of His death being His divinity?

Are we to sit in judgment upon such passages, and put them down to mistakes due to the ignorance or carelessness of the writers? or reverently to remember that "whatsoever things were written aforetime [whether we can understand them or not] were written for our learning" (Rom. 15:4), not for our criticism?

Surely these unfathomable depths—far from being signs of weakness or failure—are signs and seals of the divine origin of the Book; for if any mere man could

thoroughly master the Bible from beginning to end, might we not be justified in questioning its divine origin?

In this connection we need to lay to heart the words of Eccles. 11:5: "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all."

But now let us call our witnesses. We will take:—

1. The testimony of the spade.
2. The testimony of the Scriptures themselves.
3. The testimony of Christ.

Then we will deal with some of the more important of the supposed errors and contradictions.

1. *The testimony of the spade*—that is, the discoveries which have been made in recent years in Bible lands.

Now it is a fact, which the critics cannot deny, that all the recent discoveries in Egypt and other Bible lands, which have any relation to Scripture, speak with one united voice, testifying to the accuracy of the statements of the Bible.

For instance, the treasure city of Pithom, built for Rameses II, by the Hebrews during the time of their hard bondage in Egypt (Exod. 1:2), has recently been unearthed near Tel-el-Kebir; and the walls of the houses were found to be made of sun-baked bricks, some with straw and some without straw, exactly in accordance with Exodus 5:7, written 3,500 years ago: "Ye shall no more give the people straw to make bricks, as heretofore."

Again, for many years there were great questionings as to the accuracy of II Kings 18:14, where the Holy Spirit records that the King of Assyria made Hezekiah, King of Judah, pay a tribute of "three hundred talents of silver and thirty talents of gold." When the Assyrian records of this transaction were discovered—the accuracy of which no one questioned, being Sennacherib's own account—the amount of the tribute was there stated as *eight hundred talents of silver*, not three hundred as in II Kings 18:14; while the number of talents of gold was the same as the Scripture record, thirty. For some time it was felt that there was no way of reconciling the different figures, and therefore one or other of them must be wrong; and of course, as usual, the inspired record was condemned. Nothing but a little patience was, however, needed, for we now know by more recent discoveries that the difference in those figures, far from proving the existence of a mistake in either record, constitutes a most remarkable testimony to the accuracy of both; for while the standard for calculating talents of gold was the same in Judea and Assyria, that for the talent of silver was quite different. In fact, it took exactly *eight hundred Assyrian talents of silver to equal three hundred Hebrew talents*—just as it takes twenty shillings to make an English pound, while a Turkish pound now represents only about two shillings! Thus, in what was supposed to be a mistake, the minute accuracy of the Word of God was once more demonstrated.

Another case, perhaps even more remarkable, is that of the mention in the book of Daniel of Belshazzar as King of the Chaldeans. Until quite recently there was no such name to be found in all Chaldean or other ancient history—nor indeed in all literature—although there existed an apparently complete list of the Babylonian kings, leaving no gap for the insertion of any other. And, to make matters worse, this list gave the name of the king—Nabonidus—who was actually reigning at the very time when the Bible account claimed that Belshazzar was king. Here was a case for the critics, supported by every known record, against the Bible, which stood absolutely alone.

But here again time and the spade did their work well. In 1854 Sir Henry Rawlinson discovered in "Ur of the Chaldees" some terra-cotta cylinders containing an inscription by the above-named

Nabonidus, in which he makes mention of "Belshazzar, my eldest son." This was a step in the right direction, as it proved two things—(1) that there was a man named Belshazzar, and (2) that, being the son of Nabonidus, he lived in Babylon at the very time Daniel said he did. But there still remained this difficulty—how could he be King of the Chaldeans, while every ancient record showed that his father Nabonidus was the last reigning monarch?

A little more time, and a little more spade, and the seeming contradiction was all cleared up, confirming to the letter this lonely Scripture record.

In 1876 Sir Henry Rawlinson made one of the most remarkable discoveries ever known up to that time. His workmen were excavating on an ancient part of Babylon when they came upon some jars filled with more than two thousand cuneiform tablets—i.e. tablets bearing inscriptions in the wedge-shaped characters of ancient Babylonia and Persia. One of these was found to contain an official account, by no less a personage than Cyrus, King of Persia, of the invasion of Babylon, in which, after stating that Nabonidus first fled and then was taken prisoner, he adds that on a certain "night . . . the king died." Now, seeing that Nabonidus, who was taken prisoner, lived for a considerable time after the fall of Babylon, this "king" could have been none other than Belshazzar, of whom the old discredited Bible recorded long ago that "in that night was Belshazzar, King of the Chaldeans, slain" (Dan. 5:30).

It is now evident that Belshazzar was acting as regent during his father's absence—indeed, he is actually referred to as King in another ancient inscription of a legal document, which is dated in the third year of King Belshazzar, only the name is spelt in a slightly different way.

Moreover, the fact which has thus come to light, that Nabonidus and Belshazzar his son were both reigning at the same time, explains, as nothing else could, Belshazzar's offer to make Daniel the third ruler in the kingdom (Dan. 5:16)—Nabonidus being the first, and Belshazzar, the Regent, the second; otherwise Daniel would doubtless have been made second ruler, as Pharaoh made Joseph.

This is another case in which two apparently contradictory accounts were both equally correct. The Chaldean historian was correct in saying that Nabonidus was king, while the old Bible was equally accurate in saying that Belshazzar was king.

But further evidences accumulate even while I write. The question has often arisen in many minds as to how the Israelites became possessed of so much gold and silver, as was required for the furniture and appointments of the Tabernacle, see Exodus 25. Was it likely that the Egyptians either could, or would, allow the Hebrews to carry away the immense quantity of treasure which was required for such purposes?—to say nothing of the immorality on the part of the Hebrews in "borrowing" that which they never intended to repay!

As to this latter question the Revised Version shows that the word is not "borrow" at all, but simply "ask."

"Every woman shall ask of her neighbours" (Exod. 3:22).

"Let them ask every man of his neighbour" (Exod. 11:2).

"And the children of Israel did according to the word of Moses, and they asked of the Egyptians jewels of silver and jewels of gold and raiment . . . so that they [not "lent" them, but] let them have what they asked" (Exod. 12:35 and 36).

So that there was no immorality at all; it was a perfectly straightforward transaction.

As to their willingness to part with such wealth, we must remember that there were those even amongst the servants of Pharaoh who "feared the word of the Lord" (Exod. 9:20). It is, therefore, most natural to assume that many of them would sympathise with the Hebrews in the merciless treatment to which they had so long been subjected at the hands of the Egyptian authorities. Indeed, we are distinctly told

twice over that "the Lord gave the people favour in the sight of the Egyptians" (Exod. 11:3 and 12:36); while many more, after the terrible experiences of the plagues which had devastated their land and darkened their homes, would be only too anxious to offer some substantial gifts in the superstitious hope that the God of the Hebrews might be thereby propitiated, His wrath appeased, and their land saved from further plagues.

All this, however, seems reasonable enough to an impartial mind; but there still remains the far more practical question, were gold and silver really so plentiful at that time in Egypt as to make such a thing probable or even possible? For it must be acknowledged that the quantities of these precious metals carried away by the Hebrews must have been enormous. The gold used in the construction of the candlestick alone (Exod. 25:31, etc.) represented in our money over £5,000.

This difficult question has, however, at length been answered, in the providence of God, in a way which leaves no possible room for doubt, by a discovery made by Mr. Theodore M. Davis only a few years ago, which *The Times* described as "the most important discovery ever made in Egypt!"

On a Sunday morning, Mr. Davis, in his excavations, came upon a royal tomb of the 18th Dynasty—the time of the Exodus—which, when entered, was found to be full of treasures of priceless value. The contents were examined in the presence of the Duke

of Connaught and Professor Maspero, the chief feature of which was the lavish quantity of gold and silver—"gilded masks," "a chariot broad enough to hold two persons . . . encrusted with gold," plaster heads coated with gold, "a box stool resplendent with gold and blue enamel," "gilded handle of a mirror," a figure of a female slave offering a princess a golden collar; while an inscription tells us that the gold had been brought from "the lands of the south."

The Times article then goes on to say that this discovery "has revealed one striking fact—the ostentatious, not to say vulgar, display of wealth which distinguished Egyptian society in the latter days of the 18th Dynasty. We had learned from the Tel-el-Amarna tablets that Egypt was at that time the *California of the civilised world*—a land where, as the correspondents of Pharaoh reiterate, 'gold is as plentiful as dust,' and in the profusion with which the precious metal has been lav-

(Continued on page 10)

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All About the Bible

(Continued from page 9)

ished on the contents of the newly discovered tomb their words receive a striking illustration. There was nothing, however mean or insignificant, which was not literally plated with the gold of the desert mines."

Moreover, the amazing quantity of gold discovered in the tomb of Tutankhamen in 1925, which was described as being "beyond expectation," is a further corroboration of the Bible account of the Egyptians lavishing so much gold upon the Hebrews.

2. *The Testimony of Scripture.*—Having considered the testimony of the spade, we now come to the testimony of Scripture.

"To the law and to the testimony, if they speak not according to this word it is because there is no light in them" (Isa. 8:20).

"What saith the Scripture?" (Gal. 4:30).

If language means anything, the following two passages—even apart from others we quote later—ought to settle this question of inspiration for ever. The first is:—

"The prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21, margin).

How marvelously, in this one verse, the Holy Ghost had anticipated, and, we should have thought, finally disposed of, the two great points on which this whole controversy hangs! For notice, first, we are told how the Bible did not come. Now, the critics say that parts of it came by the will of man—and hence the mistakes; but here we see that the Holy Spirit corrected this notion 1,900 years ago, and declares that it came not at any time by the will of man. Then we are also told how it did come. Again, the critics deny that the Holy Ghost is the Author of the whole of the Bible; but before there were any critics He recorded His own testimony that holy men spake as they were moved by the Holy Ghost. But not, if there is one word which is purely and solely human (and the critics say there are many), then so far it follows that (1) it did come at some time by the will of man, and (2) holy men were not always moved by the Holy Ghost when they wrote it. And if this be so, then this plain and solemn declaration of Scripture is absolutely incorrect and unreliable. There is no other possible conclusion. Personally, I prefer to "let God be true and every man a liar" (Rom. 3:4).

The other passage on this important subject is one already referred to—viz. II Tim. 3:16, "All Scripture is given by inspiration of God," etc.

Why the revisers should have rendered this passage differently, it is impossible to say; for, as Dr. Bullinger points out, there are several other passages in the New Testament of exactly the same Greek construction, all of which are consistently translated on the principle of this text, while they make an exception in this case, which they inconsistently render, "Every Scripture inspired of God is also profitable."

The translation thus rendered is most unprofitable. Indeed, it is one of the most unhappy renderings to be found in the Revised Version; and in view of its inconsistency with other similar passages—quite apart from other considerations—cannot possibly be upheld.

It almost makes one tremble to think that there are men who, in the face of such a passage as this, dare to say that all Scripture is not given by inspiration of God; and yet this is what the critics teach.

Here is what one very moderate writer says: "They find, for example, clear traces in the histories that the writers, instead of having the words dictated to them by God, had to use their own brains, and search old annals and traditions and court archives for materials; they find, with all their search, there are often discrepancies in their accounts; they find the evangelists, while fully agreeing in the substance of their narratives, are by no means care-

ful about literal words—as, for example, their record of the inscription on the Cross, where no two of them exactly agree . . . They find words spoken in the imprecatory psalms which would be very unfit for the lips of our Lord." (*How God inspired the Bible*, J. Paterson Smyth.)

On page 137 I have dealt specially with the inscription on the cross, and on page 103 with the imprecatory psalms.

Let us now look at a few other passages out of very many—all of which speak in unmistakable language as to the verbal inspiration of the Scriptures, showing that the very words used by the writers were the words of God.

Second Samuel 23:2: "The spirit of the Lord spake by me and His word was in my tongue."

Isaiah 1:2: "Hear, O heavens, and give ear, O earth, for the Lord hath spoken."

Jeremiah 1:7 and 9: "Whatever I command thee thou shalt speak . . . Behold, I have put my words in thy mouth."

Ezekiel 2:7: "Thou shalt speak my words unto them."

Ezekiel 3:4: "Speak with my words unto them."

Matthew 1:22, 2:15: "All this was done that it might be fulfilled which was spoken by [not of] the Lord through [not by] the prophet."

Mark 12:36: "David himself said by the Holy Ghost."

Luke 1:70: "He [the Lord God] spake by the mouth of His holy prophets, which have been since the world began."

Acts 1:16: "The Holy Ghost by the mouth of David, spoke concerning Judas."

Such passages might easily be multiplied, testifying, as the Scriptures do throughout, that the writing was the writing of God. And hence it is that we so often meet with the expression, "That the Scriptures might be fulfilled" (John 19:24 and 36), or "For thus it is written by the prophets" (Matt. 2:5).

3. *The Testimony of Christ.*

Is it not very remarkable that the Lord Jesus spent the whole of His public earthly ministry in expounding the Old Testament Scriptures, and never once—even by the slightest hint—warned any one about the existence of these supposed errors? Is it not very unlike our Lord, when we remember in what scathing language He showed up and denounced the error of His day (Matt. 23), and how quick He was to detect and to correct errors or faults even in His own people (Luke 9:55), that He should have known—as He must have known—of these errors, and yet that He should have remained absolutely silent about them? Had any such errors really existed, would He not as "the faithful and true witness" (Rev. 3:14), have sounded a warning note, making it clear that certain passages had somehow got into the Old Testament Scriptures which were not inspired by His Spirit, and were therefore not trustworthy; knowing—as none else could know—how many myriads of souls would be staking their eternal well-being upon some of the very words of Scripture?

But instead of this, what do we find? Why, we find His unflinching testimony to be exactly the opposite. Whenever our Lord referred to the Scriptures, He invariably did so in terms calculated to inspire the most absolute confidence in every word. And the whole record of His life fails to furnish one single exception to this rule.

Here are His words:—

"Verily I say unto you, until heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:18).

"The Scripture cannot be broken" (John 10:35).

"That all things which are written may be fulfilled" (Luke 21:22).

"All things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me" (Luke 24:44).

Now seeing that "the Law, the Prophets, and the Psalms" was the

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expression used by the Jews to represent the whole of the Old Testament, how could such words have been used by our Lord if any parts of those Scriptures were uninspired and incorrect?

But more than this, not only did our Lord Jesus again and again give His direct testimony to the inspiration of the Scriptures; not only did He never utter one word which could possibly lead His hearers to expect any flaw in those Scriptures—but, in addition to this, it is recorded for our instruction that He solemnly charged His disciples with folly and slowness of heart because—like the critics of the present day—they did not believe all that the prophets had spoken: "O, foolish ones and slow of heart to believe all that the Prophets have spok-

en" (Luke 24:25). Evidently they believed some of the things, but others which they could not understand, they apparently questioned. The prophecies concerning a Messiah who was to suffer, and yet to enter into His glory (Luke 24:26) may have been very perplexing, and difficult to reconcile; but they were none the less true, as our Lord reminded His disciples when He said, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day" (Luke 24:46). And when, in the light of eternity, we no longer see through a glass darkly, we shall be able to say concerning every difficult and dark passage, "Thus it is written and thus it has come to pass."

There is, however, abroad among the critics a blasphemous suggestion that our Lord's testimony on this subject is invalidated, because, they dare to say, He partook of the ignorance and shared in the prejudices of His day! To support their theory they refer to Mark 13:32, where Christ, speaking of His own return (Mark 13:26), says, according to the authorized translation, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

It ought, however, to be more widely known that the Greek, translated "but," consists of two words, the simple English of which is "if not"—thus, *ei*—if, and *me*—not. The late Archbishop Trench, one of the greatest authorities on words, when lecturing to a London college, called attention to this about seventy years ago; and it can be seen by any one on reference to a good Greek

lexicon. So that the clause should read, "Neither the Son if not the Father." In other words, "If I were not God as well as man, even I should not know." We have exactly the same thought in John 9:33, where these two Greek words are rightly translated "if not," viz., "(*ei*) If this Man were (*me*) not of God, He could do nothing."

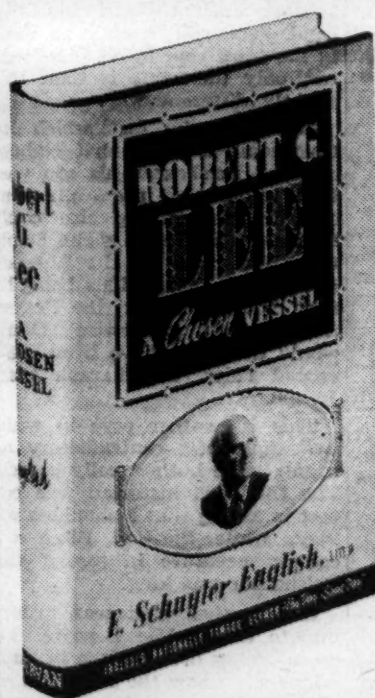
This is, I believe, the correct reading of this much misunderstood passage, in which there seems to be a distinct reference to the Messiah's title in Isaiah 9:6, "the Everlasting Father." And hence the literal truth of Christ's words, "he that hath seen Me hath seen the Father"; "for I and the Father are one."

So that the actual words used by our Lord, instead of being a confession that His knowledge was limited, are in reality a declaration of His omniscience—since He claimed in this very passage to be One with the Father, and as such knew all things.

Thus we see how very definitely the doctrine of the full inspiration of the Bible is attested (1) by recent discoveries, (2) by the Scriptures themselves, and (3) by our Lord Jesus Christ.

(Be sure not to miss next week's continuing article on "Inspiration," from the book ALL ABOUT THE BIBLE by Sidney Collett. Order from Sword of the Lord Publishers, Wheaton, Illinois. Price \$2.00.)

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Have You Counted The Cost?

(Continued from page 1)

News said it got a "jillion" calls. The Salt Lake City Tribune, the Minneapolis Tribune, the Pittsburgh Post-Gazette, and the Philadelphia Inquirer were among the leading newspapers across the nation reporting unusual incidents and multiplied calls.

Advice came from everywhere! Suggestions ranged from Chicago's Fire Marshal Anthony J. Mulaney's telegram: "Try everything. Nothing is too silly or impossible with this girl's life at stake"; to a six-year-old's message from Portland, Oregon: "If Kathy could read, I'd send her my magic book and she'd get out quick." By-standers were urged to contribute any idea, "no matter how silly it sounds." Midgits, circus thin men, contortionists, plumbers, sand hogs, jockeys, and others by the hundreds volunteered to attempt a descent into the 14-inch pipe in which she was wedged.

Ten thousand people were on the scene watching and hundreds of thousands more refused to budge from radio and television sets. This heart-moving human interest drama became the scene of the first uninterrupted twenty-four hour television broadcast in world history. Over 500 people were reported standing around one automobile listening to the radio account of the rescue attempt. A radio news bulletin over KNX stated that Los Angeles theaters gross their lowest amount in years as people remained at home by radios and televisions to get the latest word on developments. Churches throughout the area were virtually deserted that Sunday night. A rescue fund was started for the workers which finally totaled over forty-two thousand dollars and was shared by one hundred and thirty-two men.

Yet, in spite of the heroic efforts of unrelenting workers, at 8:58 Sunday night, after more than 50 hours of continuous labor, Dr. Paul Hanson announced to the waiting world that Kathy Fiscus was dead, and had been dead since before the rescue started.

Think of it, dear reader, all of this time, effort and expense put forth for a little life which passed straight into the arms of Jesus the very moment her tiny heart stopped beating. Please do not misunderstand me; I do not begrudge one penny of money or one moment of time spent in that rescue attempt—if it had been one of my little girls instead of Kathy, I would not have wanted one whit less—but I do want to impress upon you the thought that if a *LIFE* is worth that much, how exceedingly valuable must be that of a *SOUL*! Your soul, Jesus said, is worth more than the world and all the fulness thereof.

In every transaction of life the paramount issue is: "What'll it cost?" This is true when the real estate agent shows you a home, when the salesman shows you a car, when the clerk brings out a suit or a dress which pleases your eye. Those who have been rejecting the Saviour ought to ask themselves: "What will it cost?" and then set out to determine the true Bible answer. In the words of Hodge's haunting hymn:

*There's a line that is drawn by
rejecting our Lord,
Where the call of His Spirit is
lost,
And you hurry along with the
pleasure-mad throng—
Have you counted, have you
counted the cost?*

*You may barter your hope of
eternity's morn,
For a moment of joy at the
most,
For the glitter of sin and the
things it will win—
Have you counted, have you
counted the cost?*

*While the door of His mercy is
open to you,
Ere the depth of His love you
exhaust,
Won't you come and be healed,
won't you whisper, I yield—
I have counted, I have counted
the cost?*

*"Have you counted the cost, if
your soul should be lost,
Tho' you gain the whole world*

*for your own?
Even now it may be that the line
you have crossed,
Have you counted, have you
counted the cost?*

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The Lord Jesus Christ, in our text, was seeking to drive home to the hearts of men the truth that it costs *more* to be lost than to be saved. In the two previous verses He had described the price of discipleship with the words: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Yes, all-out discipleship, following Jesus fully, costs something! I wouldn't want it any other way, would you? Don't you feel as did David, expressed in II Samuel 24:24, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing?"

Our Lord did not describe discipleship as a bed of roses. He declared in John 15:18-20: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also."

Yes, true discipleship costs something! But our gracious Lord wanted to press home the truth: **IT COSTS MORE TO BE LOST!!** Proverbs 13:15 is still the dictum of both experience and revelation: "Good understanding giveth favour: but the way of transgressors is hard!"

The most terrible transgression, the greatest sin, is that of rejecting God's salvation as set forth in His Word. Nothing else, be it murder, rape, robbery, profanity, adultery, or some other sin, is as wicked when weighed in the divine balances of Glory. To prove this charge against mankind, consider again

I. The Condemning Crime!

The Scripture says, "He that believeth on Him is not condemned; but he that believeth not is condemned already" (John 3:18). The Christ-rejecting sinner is condemned for fighting God, crucifying Christ and scorning the Holy Spirit.

1. The Sin of Fighting the Father

The Bible calls this the crime of *fighting the Father*! James 4:4 declares: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." In other words, if you are not for Him, you are *against* Him! There is no neutral ground, no sitting on the fence. Indifference is defiance! Oh, that every wayward wanderer could see and realize that friendship with the world, pursuit of pleasure, spurning the Bible way, is simply warfare against almighty God!

The second chapter of Ephesians uses such terms as "enmity," "wall of partition," "afar off," "strangers," "aliens," and "foreigners" in describing this condition of the unsaved man. One of the hottest lies out of Hell is that all men have a "spark of divinity" within their breasts which needs only to be "fanned into flame." The same second chapter of Ephesians describes unsaved men as "children of disobedience" and "children of wrath" who pattern their lives after the dictates of the Devil!

This act of fighting the Father is not necessarily a Bolshevik program of seeking to dethrone Him. It may merely find its outlet in seeking wealth, pleasures, fame, success, honor and other worldly baubles, and forgetting God. Think of it: **FORGETTING GOD!!**

A few miles from where I am pastoring, at Camp Wolters, Texas, two privates of the same platoon sat on their bunks talking.

They had both been inducted at Fort Sheridan, Illinois, and for two months they had been eating, sleeping and training together. In the course of their conversation that afternoon, they discovered that one was from 2541 South Troy Street, Chicago, and the other from 2553 South Troy Street in the same windy city. It turned out that they had been close neighbors—on the same side of the street—for thirteen years, but had been total strangers to one another until they became acquainted so far from home. More amazing than this, however, is the truth that men walk God's earth, eat His food, breathe His air, live by His power and profit by His blessings, only to remain total strangers to Him, and whose only contact is that of rebellion and rejection!

2. It Is the Crime of Crucifying Christ

But that is not all! This condemning crime is also that of *crucifying the Christ*! Hebrews 6:6, speaking of the fully enlightened sinner who turns down Christ and goes back to his sin, says, . . . "they crucify to themselves the Son of God afresh, and put him to an open shame." When men turn down Christ they do not literally crucify Him again—that was done "once for all"; but they are signifying their approval of what was done and indicating they would have done the same if given the opportunity. Your rejection of God's salvation is a public manifestation that you would rather "kill" Christ than "crown" Him!

The guilt of "Christ-killing" is more than Pilate's! Remember how he washed his hands in that basin of water and sought to free himself from the responsibility of Christ's death. He failed! On the books of Heaven the crime is laid to his account! In like manner, men today try to escape responsibility, but like Pilate, they, too, fail in the eyes of God.

The guilt of "Christ-killing" is more than Judas'. How the world looks upon him with scorn, shame and contempt! Even the Jews who paid him off had no respect for a man who would stoop so low. Yet, in the eyes of God, if you are rejecting Jesus Christ as your personal Saviour, you are as guilty as he! His guilt is your guilt!

Yes, the guilt of "Christ-killing" is more than the Temple Jews', more than the Roman soldiers', more than Herod's, more than the howling mob's, more than the easily swayed multitude's.

Dear friend out of Christ, this guilt of "Christ-killing" is *yours*! It is yours, first, because *your* sins nailed Him to the cross. He was wounded for *your* transgressions; He was bruised for *your* iniquities. It is yours, second, because your rejection is your vote for His death!

One of the most bitter statements in all the Bible to me is that found in Mark 14:64, "Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death." With a unanimous vote, every ballot was marked, "GUILTY OF DEATH." In a figurative sense, sinners today are sitting at that council table casting their vote by their actions.

How are you voting, for or against Jesus Christ? Remember that the Lord declared in Matthew 12:30: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." There is no neutral ground!

3. The Sin of Insulting the Holy Spirit

But even more than fighting the Father and crucifying the Christ, this crime of refusing God's way of salvation is described as *scorning the Spirit*, Hebrews 10:29 says: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" The word "despite" literally means "insult," and is descriptive of what happens when a man rejects God's salvation—he insults the Spirit of God, called here the Spirit of Grace.

The Holy Spirit is the Special Messenger inviting you to salvation and eternal life. Jesus, speaking of His ministry, said in John

16:8-11: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged."

The Holy Spirit invites you to receive forgiveness of sins, and you say, "Excuse me." He invites you to exchange Hell for Heaven as your eternal home, and you say, "Excuse me." He beseeches you to enter into a life of peace, happiness and fullness of joy, and you say, "Excuse me." He invites you to share the privilege of walking down the streets of Glory with loved ones already on the other side, and you say, "Excuse me." Rejecting salvation is scorning and insulting God's Spirit.

*As you seek for the pleasures that
soon pass away,
Have you e'er stopped to think
of the cost?*

*Have you valued your soul 'gainst
the things that decay,
Have you counted the terrible
cost?*

*As the voice of the Spirit you
strive to forget,
And His pleadings aside you
have tossed,
Have you tho't when you said,
'There is time enough yet,'
What it means, what it means
to be lost?*

*If you gain all the world, drink
from fortune's rich bowl,
And in judgment your soul
should be lost,
Then what price can you give in
exchange for your soul?*

*You will wish you had counted
the cost.*

*Have you counted the cost, the
unspeakable cost,
Is it worth such a price to be
lost?
For the joys that will fade shall
your soul be betrayed,
Have you counted, Have you
counted the cost?*

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Let us consider now

II. The Consequent Cost of this Condemning Crime!

1. How Heavy the Price of a Wasted Life

For one thing, there is the cost of a wasted life! If you continue on unsaved, your life will be wasted in the sense of ruin. Galatians 6:7 testifies, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Numbers 32:23 insists, "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." Job 4:8 contains this observation, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same."

Make no mistake about it, dear

(Continued on page 12)

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Have You Counted The Cost?

(Continued from page 11)

friend, if you reject Christ you are sure to reap a wrecked, wasted, ruined life. Spiritual laws of sowing and reaping insist that they who sow to the wind must reap the whirlwind.

Not long ago in the Young County Jail, I won a young husband and father to Christ who had been arrested for the rape of a junior high school girl. He had picked her up, gone to the county line for beer, drank until reason had fled, and then committed the dastardly deed. In jail, broken-hearted, he was easy to win and today he is studying his Bible and doing correspondence work in the Huntsville state prison.

However, never will I forget my last visit to his cell before he went on trial for the crime capable of producing the sentence of death! Over and over I have wished it might have been possible for every young person in the world to have been with me at that hour and heard his testimony. That Sunday, as I concluded reading, praying and talking with him, I turned to leave his cell block, only to have him reach through the bars, grip my arm, and plead, "don't go! Please don't go! Please stay and talk with me just a little bit longer!" He was trembling from head to foot, his voice was shaking, and his eyes bulged from their sockets in pathetic pleading. He said, "Sit down there on the radiator by the window and talk to me." When I hesitated, he grabbed a blanket from his cot and said, "Here! Sit on this! I don't want you to go. I want you to talk to me just a little bit longer." Of course I stayed a few more minutes, but for days after his words and his actions haunted my memory. His sin had found him out! The Devil was picking up an installment payment on his wasted life!

Not only is a life lived without Christ wasted in the sense of ruin, but also in the sense of accomplishments. Your life will be a failure if you reject Christ, regardless of how many earthly successes, gains, honors or triumphs are yours.

First Timothy 6:7 reminds us: "For we brought nothing into this world, and it is certain we can carry nothing out." And Psalm 49:17 adds: "For when he dieth he shall carry nothing away: his glory shall not descend after him."

If you make a million dollars and die unsaved, you will die a failure! If you become the President of the United States or the Dictator of the World and die without Christ, you will stand in the presence of God a total failure. If you drink the cup of this world's pleasures to the very dregs, yet die a lost soul, you will face the judgment bar of God an unavailing, hopeless, bankrupt sinner awaiting only the sentence of eternal doom!

The cost of rebellion and rejection is the cost of a life wasted and ruined and worthless!

2. The Cost of a Broken Heart

Next, the consequent cost of turning down God's "so great salvation" is the cost of a broken heart. I use the term "broken heart" in the sense of someone seeking something, only to discover when they have obtained it that it is a shame, a farce and a disillusionment.

Sin is like that! Those who have tried it have found it wanting. Men can drink of everything that this world has to offer and never find satisfaction. Jeremiah 2:13 describes the best the world can give with the words: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Dear reader, real satisfaction is found only in Christ. He said in John 4:14, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

King Solomon's experience bears out the truth that "vanity" is all that this world can produce, never satisfaction. His testimony is found in the second chapter of Ecclesiastes.

Pleasure failed to satisfy! He wrote, "I said in mine heart, Go to

now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it?" (vss. 1, 2).

Strong drink failed to satisfy! He wrote, "I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life" (vs. 3).

Great achievements failed to satisfy! He wrote, "I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees. . . Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. . . Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me" (vss. 4-7, 11, 18).

Was it not Alexander who sat down and wept, after conquering the known world, because there were no more worlds to conquer? Achievements do not satisfy, and even if they did, as Solomon said, they would only be left "unto the man that shall be after me."

Wealth failed to satisfy! Again he wrote, "I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. AND WHATSOEVER MINE EYES DESIRED I KEPT NOT FROM THEM, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. . . and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (vss. 8-10, 11, 12).

No wonder Fanny Crosby so sweetly caroled:

*Take the world, but give me Jesus,
All its joys are but a name;
But His love abideth ever,
Thro' eternal years the same!*

3. The Decision Against Christ Cost a Damning Influence

Another consequent cost of a life lived apart from Jesus Christ is the cost of a damning influence. Romans 14:7 well says, "For none of us liveth to himself, and no man dieth to himself." It is impossible to live or die without influencing, for good or bad, the lives of others. If you are unsaved, your influence can only be for unrighteousness, for Satan, for Hell, for sin, for lawlessness, for rebellion and rejection of Christ. It is impossible to influence others for Heaven unless you are on the road to Heaven yourself. It is impossible to influence others for holiness unless your life is a pattern of righteousness and purity.

Where is your influence? Especially is this influence strong in the case of parents over children, husbands over wives, wives over husbands, and teachers over pupils.

Our Lord made a tremendous charge in Luke 11:52, when He said, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered!" What guilt could be greater than that of "hinder" another soul from salvation and Heaven? Yet that is exactly what you are doing every day you continue travelling down the broad road in rejection of Jesus Christ.

4. But Oh, Eternal, Immeasurable Loss of Your Soul!

But after all, the main cost for you in refusing salvation is not a wasted life, not a broken heart, not a damning influence; the main consequent cost for you is a lost soul! If you gain the world, but lose your soul, it will be all loss and no profit!

Once again I ask the question set forth at the start of the mes-

sage: *Just what is your soul worth?* Jesus declared it was worth more than all the world and to prove it He went all the way to Calvary's blood-stained tree to redeem it! In view of the beaten, battered, broken body, the poured-out blood, the mental, spiritual, physical suffering and anguish, the very heartbreak of God, your soul is worth too much to be lost! The sufferings of the Son of God help us to see the worth of a soul!

Don't you see how foolish, how fatal, it is to go on without Him? Jesus said that if you gained the world, but lost your soul, it would be a bad bargain, impossible to better throughout a long eternity. Certainly you must realize that you cannot gain the world, but, thank God, you can gain the Saviour! In the words of Swedish Anna Olander:

*If I gained the world, but lost the Saviour,
Were my life worth living for a day?*

*Could my yearning heart find rest and comfort
In the things that soon must pass away?*

*If I gained the world, but lost the Saviour,
Would my gain be worth the life-long strife?*

*Are all earthly pleasures worth comparing
For a moment with a Christ-filled life?*

*Had I wealth and love in fullest measure,
And a name revered both far and near,*

*Yet no hope beyond, no harbor waiting,
Where my storm-tossed vessel I could steer;*

*If I gained the world, but lost the Saviour,
Who endured the cross and died for me,*

*Could then all the world afford a refuge,
Whither, in my anguish, I might flee?*

*O what emptiness! without the Saviour
'Mid the sins and sorrows here below!*

*And eternity, how dark without Him!
Only night and tears and endless woe!*

*What, tho' I might live without the Saviour,
When I come to die, how would it be?*

*O to face the valley's gloom without Him!
And without Him all eternity!*

*O the joy of having all in Jesus!
What a balm the broken heart to heal!*

*Ne'er a sin so great, but He'll forgive it,
Nor a sorrow that He does not feel!*

*If I have but Jesus, only Jesus,
Nothing else in all the world beside,*

*O then ev'rything is mine in Jesus;
For my needs and more He will provide.*

Will you not, dear friend, right now lay all your rebellion down and receive the sweet Saviour as your Lord and Master? Second Corinthians 6:2 declares: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."

Don't be a "neglector." It has been my observation that those who neglect and delay during life will continue to neglect and delay during death!

A few weeks ago I received an urgent call from the local hospital to come at once. A man had been shot down in cold blood in one of the city cafes, and his relatives, strangers in Graham, had asked the hospital to get a minister to talk to him about his soul before he died.

They called me and I went to his bedside, took his hand in mine, leaned over the bed, and whispered to him the sweet old story of Jesus and His love. Over and over I softly quoted Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved," and urged him to call upon this wonderful Lord for salvation. But that white-haired man, oxygen tube up his nose, fighting for breath, with three bullets in his body, standing on

the very threshold of eternity, slowly shook his head and said, "No, not now. Perhaps later, but not now. Not now!" Nothing I could say would change his attitude, and in a matter of hours he was gone. He had delayed in life and he delayed, too late, in death!

Don't you make the same fatal mistake! Turn this moment to the compassionate Christ who loves you, who will lift you, who will loose you, and who will live in you for ever! Count the cost! "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

Don't Sell Your Soul; Be Saved Today!

Evangelist Robert L. Sumner's sermon on "Have You Counted the Cost?" is one of the most moving appeals to the unsaved we have published in a long time. I trust that many a poor sinner has read that message who now realizes how foolish and wicked it is to go on against God, rejecting the Saviour, letting your own soul be damned forever! In Jesus' name, now, the editor begs you to turn to Jesus Christ, trust Him today as your Saviour.

Will you today turn from your sin of fighting God, your sin of crucifying Christ, your sin of insulting the Holy Spirit? Will you repent of your sin and turn to Christ to beg His mercy and trust Him for salvation? The very moment you honestly, with all

your heart, turn to believe on Christ, rely upon Him, depend upon Him to save your soul, and give Him your heart, that moment you will be saved. Do not lose your soul! Decide for Christ today.


If you will say an all-out YES to Christ today, please sign the decision form below, copy it in a letter, and mail to the editor at once. Brother Sumner and the editor together will rejoice, and I will send you a letter of counsel and encouragement.

Editor John R. Rice
SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

Yes, I have read the sermon, "Have You Counted the Cost?" by Evangelist Sumner. I realize that I am a poor lost sinner, that I have been fighting against God, crucifying Christ in my heart, and resisting and insulting the Holy Spirit. But I realize if I lose my soul, I lose everything important for eternity. I am sorry for my sin. So here and now I turn from my sin, I turn to Christ for mercy. This moment I trust Him to forgive my sins and save my soul as He promised to do in John 3:16. I claim Christ as my Saviour and will set out to live for Him from this day forth.

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